137). In the present inscription Gôvindarasa is called *agrajeya-tanûja* or elder sister's son or nephew. It is difficult to reconcile the two statements.

The date of the record is given as the new-moon day in the month of Phâlguṇa in the cyclic year Chitrabhânu, 27th year of Châlukya Vikrama era with Vyatipâta and Sankramaṇa, a Sunday. The Châlukya Vikrama era having commenced in A. D. 1076, the 27th year of the era corresponds to 1102 A. D., which coincides with the commencement of the cyclic year Chitrabhânu. Phâlguṇa-bahula 30 of this year corresponds to 10th March 1103 A. D. a Tuesday with no Sankramaṇa. If we take the new-moon day with which the month Phâlguṇa commenced, as is done sometimes, the date would fall on the 8th February 1103 A. D., a Sunday as stated in the grant. Even here there is no Sankramaṇa, which is merely added to the date to give the appearance of additional religious efficacy to the grant. The date of the grant may therefore be taken as 8th February 1103.

Several letters are quite worn out and are illegible in parts of the inscription.

TUMKUR DISTRICT.

39

TIPTUR TALUK.

At Noṇavinakere in the hobli of Noṇavinakere, on a stone standing in the land of Guru Channabasavaiya.

Size 3′×1′—9″.

Kannaḍa language and characters.

ತಿಪಟೂರು ತಾಲ್ಲೂಕು ನೊಣವಿನಕೆರೆ ಕನೆಬಾ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣದಲ್ಲಿ ಗುರುಚೆನ್ನಬನವಯ್ಯನ ಹೊಲದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3′×1¾′′

1. ದಂದುರ
2. ದಳಶಿಂಗಾರದ ಮಾ
3. ಚಿಗರ ಮಲ್ಲಯ್ಯನ ಕೊ
4. ಮಾರ ಅರವಿಂದ್ಯೆಯ್ಯ
5. ಗೆ ಕೊಟ್ಟಸ್ಯಾಸ್ತ್ರೆ

Note.

This records the grant of a plot of land (probably the field in which the inscription is set up) to a person named Aravindaiya, son of Mâchigara Mallayya of Daḷaśingâra at Dandûr (village) No date is given nor is any king named. The characters seem to belong to the 17th century

40

At Mallênahalḷi in the hobli of Noṇavinakere, on a slab set up near the Kâriyamma temple.

Size 2′—6″ × 2′.

Kannaḍa language and characters.

ತಿಪಟೂರು ತಾಲ್ಲೂಕು ನೊಣವಿನಕೆರೆ ಹೋಬಳಿ ಮಲ್ಲೇನಹಳ್ಳಿ ಕರಿಯಮ್ಮನ ದೇವಸ್ಥಾನದ ಬಳಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ $2\frac{1}{2}' \times 2'$.

1. ಶ್ರೀ ನೊಣಬಿ
2. ನಕೆಱೆ ತಿರುಮ
3. ಲ ದೇವರಹಳಿ

Note.

This records the gift of the village (Mallênahalḷi) for the God Tirumaladêvaru at Noṇabinakere (same as Noṇavinakere village). The donor is not named, nor is any date given. The characters seem to belong to the 17th century A.D.

41

TURUVEKERE TALUK.

At the village Hulikal in the hobli of Turuvêkere, on a stone lying buried to the south-east of the Mallêśvara temple.

Size 6′×2′—6″.

Kannaḍa language and characters.

ತುರುವೇಕೆರೆ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಹುಲಕಲ್ಲು ಗ್ರಾಮದ ಮಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನದ ಆಗ್ನೇಯದಲ್ಲಿ ಹೂತು ಹೋಗಿದ್ದ ಕಲ್ಲು.

ಪ್ರಮಾಣ $6' \times 2\frac{1}{2}'$.

1. ಓಂನಮಃ ಶಿವಾಯಂ। ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಗ ಚಂದ್ರಚಾಮರ ಭಾನವೆ। ತ್ಯೈ
2. ಳೋಕ್ಯನಗರಾರಂಭ ಮೂಳಸ್ತಂಭಾಯ ಶಂಭವೆ ॥ ವಿಶುದ್ಧಜ್ಞಾನ ದೇಹಾಯ ತ್ರಿವೇದೀದಿ
3. ವ್ಯಚಕ್ಷುಶೆ ಶ್ರೇಯಃ ಪ್ರಾಪ್ತಿ ನಿಮಿತ್ತಾಯ ನಮಃ ಸ್ಸೋಮಾರ್ದ್ಧಧಾರಿಣೆ ॥ ಶ್ರೀ ಕಾಂತಾಪೀ ನವಕ್ಷೋರುಹ
4. ಗಿರಿ ಶಿಖರೋಜ್ಜೃಂಭಮಾಣಂ ವಿಶಾಳಂ ಲೋಕೋದ್ಭ್ಯತ್ತಾಪ ಲೋಪಪ್ರವಣ ವಿಳಸಿತಂ ವೀರವಿದ್ವಿಡ್ಜ ಹೀಪಾನೇಕ ವ್ಯಾಮುಕ್ತಸಂಜೀ
5. ವನಬಹಳಿತ ಮುದ್ಯದ್ಭುಣಸ್ತೋಮ ಮುಕಾ್ತನೀಕಂ ನಿಃಷ್ಕಂಟಕಂ ನಿಶ್ಚಳಮೆನಲೆಸೆಗುಂ ಹೊಯ್ಸಳ ಕ್ಷತ್ರವಂಶಂ। ಅದಱೊಳುಮೌ
6. ಕ್ತಿಕದಂನ್ತೆಪುಟ್ಟಿದ ನಿಳಾಪಾಳೌಘ ಚೂಡಾಮಣಿತ್ವದಿನುದ್ಯದ್ಭುಣ ಶೋಭೆಯಿಂ ಸ್ವರುಚಿ ಯಿಂಸದು
7. ವೃತ್ತರಾರಾಜಿತೆತ್ವದಿ ನತ್ಯುಂನ್ನತಜಾತಿಯಿಂ ಸಮಮೆನಲ್ಸಂ ಗ್ರಾಮರಂಗಾಗ್ರದೊಳ್ಮದವದ್ವೈರಿ
8. ಕುಳಪ್ರತಾಪ ವಿನೆಯಾದಿತ್ಯಂ ಧರಾಧೀಶ್ವರಂ। ವಿನೆಯಾದಿತ್ಯನತನೆಯಂ ಜನನುತ ನೆಱಿಯಂಗಭೂ ಭುಜತ

9. ನುಜಂ ವಿನುತಂ ವಿಷ್ಣುನೃಪಾಳಂ ಮನಸ್ವಿತದವಶ್ಯ ನೆಸೆದನೀನರಸಿಂಹಂ॥ ನತನರಪಾಳಜಾಳಕವಿಶಾಲ
ವಿಜ್ರಿಂಭಿ ಲಲಾಟ
10. ಭಾಸುರೋದ್ಧತತಿಳಕಾಂಕಿತಾಂಘ್ರಿ ನಖಮಂಡಳನಾಹವ ತುಂಗರಾಮನೂರ್ಜಿತ ನಿಜ ಪುಂಣ್ಯಪುಂಜ
ಬಳಂ
11. ಸಾಧಿತ ಸರ್ವ್ವಮಹೀತಳಾಧಿಪ ಕ್ಷಿತಿತಳದೊಳು ಮಹೋಂನತಿಕೆಯಿಂದ್ದೆಸೆದಂ ನರಸಿಂಹ ಭೂಭುಜಂ
ಆ ನರಸಿಂಹ–
12. ನೃಪಂಗೆ ಭೂನುತೆಪಟ್ಟಮಹಾದೇವಿ ಲಲನೆಯಾದಳು ಮಾನಿನಿ ಏಚಲದೇವಿಯೆ ದಾನಗುಣಖ್ಯಾತೆ ಕಲ್ಪ
ಲತೆವೊಲೆ ಧರೆ
13. ಯೊಳು॥ವೃ॥ ಲಲನಾಲೀಲೆಗೆಮುಂನ್ನವೆಂತುಮದನಂ ಪುಟ್ಟಿರ್ದಂ ವಿಷ್ಣುಗಂ ವಿಲಸಶ್ರೀವಧುವಿಂಗೆವನ್ನೆ
ನರಸಿಂಹಕ್ಷೋಣಿ ಪಾಳಂಗವೇಚ
14. ಲದೇವಿಪ್ರಿಯೆಗಂ ಪರಾರ್ತ್ಥಚರಿತಂ ಪುಂಣ್ಯಾಧಿಕಂ ಪುಟ್ಟಿದಂ ಬಳವದ್ವೈರಿ ಕುಳಾಂತ್ರಕಂ ಜಯಭುಜಂ
ಬಲ್ಲಾಳಭೂಪಾಳ
15. ಕಂ॥ವೃ॥ ಗತಲೀಳಂ ಲಾಳನಾಳಂಬಿತಬಹಳಧಯೋಗ್ರಜ್ವರಂ ಗೂರ್ಜ್ಜರಂ ಸಂಧೃತಶೂಲಂ ಗೌಳ
ನಂಗೀಕೃತಕ್ರಿಶತರಸಂಪಲ್ಲವಂ ಪ
16. ಲ್ಲವಚೂರ್ಣ್ಣಿತ ಚೇಳಂ ಚೋಳನಾದಂ ಕದನವದನದೊಳು ಭೇರಿಯಂ ಪೊಯ್ಸೆವೀರಾಹಿತ ಭೂ
ಧೃಜ್ಜಾಳಕಾಳಾನಳನತುಳಭುಜಂ
17. ವೀರಬಲ್ಲಾಳದೇವಂ॥ ರಿಪು[ರಾಜ]ದ್ರಾಜಿಸಂಪತ್ಸರಸಿರುಹ ಶರತ್ಕಾಲಸಂಪೂರ್ಣ್ಣಚನ್ದ್ರಂ ರಿಪುಭೂಪಾ
ಳೌಘ ದೀಪಪ್ರಕರ
18. ಪಟುತರೋದ್ಭೂತಭೂರಿಪ್ರವಾತಂ ರಿಪುರಾಜನ್ಯೌಘಸೇನಾಜಳಧಿಕಬಳ ದೌರ್ವ್ವಾನಳೋಗ್ರಪ್ರತಾಪಂ
ರಿಪುಪ್ರಿಥ್ವೀ
19. ಪಾಳಜಾಳಕ್ಷುಭಿತ ಯಮನಿವಂ ವೀರಬಲ್ಲಾಳದೇವಂ॥ ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾ
ಮಂಡಳೇಶ್ವರಂ ದ್ವಾರಾ
20. ವತೀಪುರವರಾಧೀಶ್ವರಂ . . . . . .
ದಾವಾನಳಂ ಪಾಂಡ್ಯಕುಳಕುಧರಕುಳಿಶದಂಡಂ
21. ಗಂಡಭೇರುಂಡಂ ಮಂಡಳಿಕ . . . . . .
ಸಂತರ್ಪ್ಪಣ ಪ್ರವಣತರವಿತರಣ ವಿನೋದಂ
22. ವಾಸನ್ತಿಕಾದೇವೀಲಬ್ಧವರಪ್ರಸಾದಂ . . . . . .
ಚೂಡಾಮಣಿಕದನಪ್ರಚಂಡ ಮ
23. ಲಪರೊಳು ಗಂಡ ನಾಮಾವಳೀ . . . . . .
ತಳಕಾಡು ಕೌಂಗುನಂಗಲಿ ನೊಣಂಬವಾಡಿ
24. ಬನವಸೆ ಹಾನುಂಗಲ್ಲುಗೊಂಡ . . . . . .
. . . . . ಸುಖಸಂಕಥಾ
25. ವಿನೋದದಿಂ ದೋರಸಮುದ್ರದ . . . . . .
ನಯನಪ್ರಿಯೆ ಚಳನಳನೆ ನೀಳಾಳ
26. ಕೆ ಚಂನ್ದ್ರಾನನೆ ಸೋಮ

27. ಸಮಸ್ತದಾನೋನ್ನತಿಯಿಂ . . . . . ಪರಮಕಲ್ಯಾ

28. ಣಾಭ್ಯುದಯ ಸಹಸ್ರಫಳ ಭೋಗಭಾಗೆ . . . . . ದ್ವಿತೀಯಲಕ್ಷ್ಮೀ . . . . . ಅರುನ್ಧತಿಯುಂ ವಿವೇಕ ಬೃಹಸ್ಪತಿಯುಂ

29. ಪ್ರತ್ಯುತ್ಪನ್ನವಾಚಸ್ಪತಿಯುಂ ಸಕಳವಂದಿಜನಚಿನ್ತಾಮಣಿಯುಂ ಪಾತ್ರಚೂಡಾಮಣಿಯುಂ ಮುದ್ವೃತ್ತ ಸವತಿಗಂಧಹಸ್ತಿಯುಂ

30. ಗೀತವಾದ್ಯಸೂತ್ರಧಾರೆಯುಂ ನಿಜಕುಳಾಭ್ಯುದಯ ದೀಪಿಕೆಯುಂ . . . . . ಸವತಿಮುಖದರ್ಪಣೆಯುಂ

(ಮುಂದೆ ಬರವಣಿಗೆಯಿಲ್ಲ.)

Translation.

Om! Salutation to Śiva. Salutation to Śambhu beautiful with the châmara, that is, the moon touching his lofty head and the foundation pillar for the commencement of the city of the three worlds. Salutation to Sômârdhadhâri (bearer of the crescent moon) whose body is made up of clear knowledge, who has the three Vêdas for his divine eyes and who is the bestower of happiness.

The great Hoysaḷa dynasty of kshatriyas which prospers on the peak of the mountain of the big breast of the dame Śrî, which helps the world to get rid of the great suffering, which is the Sanjîvana to set the world free from the brave hostile kings and which is full of pearls of the highest qualities, is shining steadily free from all obstacles.

In that dynasty was born like a pearl Vinayâditya the lord of earth, tormentor of the race of the proud enemies in the battle-field, resembling the pearl by his position as a crest-jewel among kings, possessed of noble qualities, shining person, good character, high birth.

Vinayâditya's son was the king Ereyanga, praised by people. His son was the famous high-minded Vishṇu-nṛipâla. His son is this Narasimha.

The ruler Narasimha became great in the world, with the nails of his feet marked by the fine mark on the big foreheads of the assemblage of kings bowing before him. He was the great Râma in the battle and rendered highly meritorious deeds and conquered all the kings on earth.

Êchaladêvi, who became famous like the Kalpa creeper in the world by her generosity and who was praised by the world became the consort to that ruler Narasimha.

As formerly the flower-arrowed Cupid was born for women's pleasure to Vishṇu and his consort Śrî, so to king Narasimha and his consort Êchaladêvi was born the meritorious altruistic king Ballâḷa of victorious arms, a Yama to the race of mighty enemies. When the destruction fire at the end of the world to the group of brave hostile kings, Vîra Ballâḷadêva of matchless strength, caused the drum to be sounded at the commencement of battle, Lâḷa was deprived of ease, Gûrjara was seized with

severe fever due to excessive fright, Gauḷa suffered from pain, Pallava held a thin sprout in his hand and Chôla's clothes were torn to pieces. A full moon of the autumn to the lotus the shining treasure of the enemies; a powerful storm to the lamps the group of hostile kings; the terrible submarine fire to the ocean the army of the enemy kings; an angry Yama to the band of hostile rulers is this Vîra-Ballâladêva.

Be it well. When the obtainer of the band of five musical instruments, mahâ-maṇḍalêsvara, supreme lord of Dvârâvatîpura . . . . . a thunderbolt to the mountain the Pâṇḍya-kula, gaṇḍabhêruṇḍa, delighter in liberality . . . . . *obtainer of boons from Vâsantikâdevi, terrible in war, champion over Malepas,* conqueror of Talakâḍu, Kauṅgu, Nangali, Noṇambavâḍi, Banavâse and Hânugal was ruling at Dôrasamudra. His wife: dear to the eyes, black-haired, moon-faced, a second Lakshmî in prosperity. . . . . an Arundhati . . . . . a Bṛihaspati in knowledge, a second Vâchaspati, a Chintâmaṇi to all the bards, crest-jewel of dancing, a rutting-elephant to the haughty co-wives, an expert in singing and use of musical instruments, a light to the prosperity of her own family, a mirror to the faces of co-wives . . . . . .

Note.

This inscription is incomplete as it stops abruptly in line 30 after some epithets in praise of a queen of the Hoysaḷa king Ballâḷa II. Several letters are quite worn out and lost in lines 20 to 30. No date is given nor can the object of the grant be determined. Probably it may record a grant to the Śiva temple near by. Several verses in praise of the genealogy of Ballâḷa II are found in the record.

42

At the same village Hulikal, on a vîragal set up in the platform round the Peepul tree.

Size 2′ × 3′.

Kannaḍa language and characters.

ಹುಲಕಲ್ಲು ಗ್ರಾಮದ ಅರಳೀಕಟ್ಟೆಯ ಮೇಲೆ ನಟ್ಟ ವೀರಗಲ್ಲು.

1. ಜಕ್ಕೆಯ ನಾಯಕಂ ಮೊನೆಯಿಟ್ಟಿಗೊಂಡ ನಾಯಕರ ಮೇಲೆ ವಾಯಲು ತಳಯಮಟ್ಟುವಿಡಿದು ಹಡಿಕಟ್ಟಿ
2. ದಾಳೆಚ್ಚು ಗೂಡಂಬುಗೊಂಡು ಕೆಡಹಲವರ ಹೆಗಲಮೆಟ್ಟಿ ಸ್ವರ್ಗ್ಗಸ್ಥನಾದಲ್ಲಗೀ ವೀರಗಲ್ಲಂ ಲಖಯ್ಯನ ಬಲ್ಮಾನಿನ
3. ಹೆಗ್ಗಡೆ ಕಲ್ಲಯ್ಯನು ಮುಂತಾಗ ಲೂರಯ್ವತ್ತೊಕ್ಕಲುಂ ಕನ್ನವೆಗ್ಗಡೆಯುಂ ವವರ ಮಕ್ಕಳ್ಮಾರೆಯನುಂ ಮಾಳೆ
4. ಯನುಂ ನಿಲ್ಸಿ ಯೀ ವೀರಸಾಸನವ ಪೂಜಿಸುವ ಪಂಡಿತಜೀಯನವರಿಗೆ ಬಿಟ್ಟ

Note.

This records the heroism of a warrior named Jakkeya Nâyaka who fought in some battle against warriors armed with sharp javelins and the opponents took shelter behind hedges and rained a shower of arrows on him. He trampled on their backs and died in the battle. On his death Heggaḍe Kallayya, agent (balmânisa) of Lakhayya and other inhabitants of the village numbering fifty, Kannaveggaḍe and his sons Mâraya and Mâḷeya are said to have set up the vîragal and made a grant for Paṇḍitajîya who was appointed to worship the inscription thereon. No date is given in the record nor is any king named. The characters seem to belong to the 13th century A. D.

43

At the village Gôṇi Tumkur in the hobli of Dabbegaṭṭa, on a stone set up near Vijjappa's land.

Size 2′—6″ × 1′—6″.

Kannaḍa language and characters.

ತುರುವೇಕೆರೆ ತಾಲ್ಲೂಕು ದಬ್ಬೆಗಟ್ಟದ ಹೋಬಳಿ ಗೋಣಿ ತುಮಕೂರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ವಿಜ್ಜಪ್ಪನ ಬಾಂದಿನ ಹತ್ತಿರ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2′—6″ × 1′—9″.

1. ಹಿರಿಯ
2. ತಿರುಮಲೆ
3. ಯ ಪುರ
4. ಕರುಡಿಯ ಬಾಲೆ
5. ನಾಯ್ಕನು ಕೊಟ್ಟ
6. ಪುರ

Note.

This records the grant of a *pura* (or a small village settlement given away generally to Brahmans connected with a temple) made by Bâleya Nâyaka of Karuḍi. Karuḍi or Karuviḍi is the ancient name of the present village called Karaḍi in the Chikkanâyakanahaḷḷi Taluk. The pura granted was called Hiriya Tirumaleyapura. Probably it was given away for the maintenance of the priests, etc., of the Tirumala temple at Noṇavinakere village which is near to Gôṇi Tumkûr. No date is given. The characters seem to belong to the 17th century A. D.

44

At the village Habukanahaḷḷi in the hobli of Dabbegaṭṭa, on a stone set up before the Narasimha temple.

Size 3′ × 1′—6″.

Kannaḍa language and characters.

ಅದೇ ಹೋಬಳಿ ಹಬುಕನಹಳ್ಳಿ ನರಸಿಂಹಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 1½″.

1. ಂ ಮನ್ಮಥ ಸಂವತ್ಸರದ ಚಯಿ
2. ಂ ತ್ರ ಶು ೧ ಲು ರಾಮಪ ಆಯ್ಯ
3. ಂ ನವರ ಕಾರ್ಯಕ್ಕೆ ಕರ್ತರಾದ ಗೋವಿಂ
4. ಂ ದರನ ಆಯ್ಯನವರು ಕಣತು
5. ಂ ರನಾಡನೇನಬೋವರಿಗೆ ಉಂ
6. ಂ ಡಿಗೆಯನು . . . . . ದ
7. ಂ ತಿಯ ಉಂಬಳಿಗೆ ತುಮಕುರ ಸೀ
8. ಂ ಮೆ ೨೨ ಂ ವೊಳಗೆ ೨೦ ವರ
9. ಂ ಹನಕುಳವನು ಬಿಟ್ಟು ಹ [ಬು]
10. ಕನ ಹಳಿಯನು ಕೊಟ್ಟರು ಯಿ
11. ಂದಕ್ಕೆ ತಪ್ಪಿದರೆ ಗೋವನು ಕಾ
13. ಂ ಸಿಯಲಿ ಕೊಂದ ಪಾಪಕೆ ಹೋ
13. ಂ ಹರು

Note.

This records the grant of the village Habukanahalḷi as an *umbali* (rent-free land granted for the maintenance of the village officials, etc.) for the *sêṇabôvas* (village accountants) of Kaṇatur. The donor is called Gôvindarasa Ayya, agent for Râmapa Ayya. It is stated that the village had a revenue of 20 varahas out of the total revenue of 220 varahas for Tumakûru-sîme. The date is given as Manmatha sam. Chaitra śu 1 and is not calculated from any era. The usual imprecation is found at the end of the grant.

The characters seem to belong to the 17th century.

45

Pavagada Taluk.

At the village Jangamarahalḷi in the hobli of Niḍugal, on a stone set up near the Mâri temple.

Size 3′ × 2′.

Old Kannaḍa characters.

ಪಾವಗಡ ತಾಲ್ಲೂಕು ನಿಡುಗಲ್ಲು ಹೋಬಳಿ ಜಂಗಮರಹಳ್ಳಿಯ ಮಾರಮ್ಮನಗುಡಿ ಬಳಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 2′.

ಪೂರ್ವದ ಹಳಗನ್ನಡಕ್ಷರ

1. ವಿಕ್ರಮಾದಿತ್ಯರ್ ಕೊಂಗುಣಿ
2. ಅರಸರ್ ಕಾಡುವೆಟ್ಟಿಯಮೇಲೆ
3. [ವಿ]ಬ್ದು ಕನ್ಬಿಕೊಳ್ವನ್ದುನೊಬ
4. ಂ ಬವಾಡಿಯುಳೆ
5. . . . . ಕಯ್ವೀರೆ
6. . . . . .

Transliteration.

1. Vikramâdityar Koṃguṇi
2. Arasar Kâḍuveṭṭiya mêle
3. [vi] ḷḍu Kañchi-koḷvandu Noḷa-
4. ṃbavâḍiyuḷe
5. . . . . kaysêre
6. . . . . .

Translation.

On the occasion of Vikramâdityar and Konguṇi Arasar falling on Kâḍuveṭṭi and taking Kâṇchi, (a certain place) was taken possession of in Noḷambavâḍi . . . . .

Note.

This record is incomplete. Some letters are much worn out in lines 5 and 6. It seems to refer to the conquest of a village (not named) in the Noḷambavâḍi province by some one during the expedition of the Châlukya king Vikramâditya and the Ganga king Konguṇi Arasa against the Pallavas at Kânchi. The characters seem to belong to the end of the 8th or the beginning of the 9th century. The present record apparently refers to the Châlukya king Vikramâditya II and the Ganga king Śrîpurusha who conquered Kânchi from the Pallavas (*see* M.A.R. 1939, p. 121).

46

At the village Karekêtanahaḷḷi in the hobli of Niḍugal, writing on the lintel of the garbhagṛiha of the Sôramma temple.

Old Kannaḍa and characters.

ಅದೇ ನಿಡುಗಲ್ಲು ಹೋಬಳಿ ಕರೆಕೇತನಹಳ್ಳಿಗೆ ಪೂರ್ವ ಸೋರಮ್ಮನ ದೇವಸ್ಥಾನದ ಗರ್ಭಗೃಹದ ಬಾಗಿಲು ವಾಡದ ಮೇಲೆ ಬರೆದಿರುವುದು.

ಹಳಗನ್ನಡಕ್ಷರ.

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ನೀಲಕಣ್ಠೋಜರಮಗಬೂಚಿರಾಚೋಜ ಪ್ರಸಾದವ ಬೆಸಗೆಯ್ದ.

Transliteration.

1. svasti Śrî Nîlakaṇṭôjara maga Bûchirâchôja prasâdava besageyda.

Translation.

Be it well. Śrî Nîlakaṇṭôja's son Bûchirâchôja constructed the mansion (*prâsâda*).

Note.

This short inscription giving the name of the architect who constructed the fine temple of Châmuṇḍêśvari as Bûchirâchôja, son of Nîlakaṇṭôja is carved in characters

of the 10th century A.D. on the lintel of the adytum of the above temple. The image of Châmuṇḍêśvari called locally as Sôramma is very fine and has eight hands holding the usual discus, conch, etc., and standing on the body of Mahishâsura.

47

At Vîra Hanumakkana Pâḷya, a hamlet of Mangaḷavâḍa in the hobli of Niḍugal, on a stone lying in the land of Narasaṇṇa to the west.

Size 3′×2′.

Kannaḍa language and characters.

ಅದೇ ನಿಡುಗಲ್ಲು ಹೋಬಳಿ ಮಂಗಳವಾಡದ ಮಜರೆ ವೀರಹನುಮಕ್ಕನ ಪಾಳ್ಯಕ್ಕೆ ಪಶ್ಚಿಮ ಸಾದರ ನರಸಣ್ಣನ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

(ಮೂರು ತುಂಡಾಗಿ ಒಡೆದು ಮೇಲ್ಗಡೆ ಎರಡು ತುಂಡುಮಾತ್ರ ಸಿಕ್ಕಿದೆ.)

ಪ್ರಮಾಣ 3′×2′.

1. ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯ ಶ್ರೀ ಪೃಥ್ವೀವಲ್ಲಭ ಮಹಾರಾಜಾ
2. ಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾ [ರ]ಕ ಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕ ಚಾಳು
3. ಕ್ಯಾಭರಣ ಶ್ರೀಮತು . . . . . ದೇವರು ಸುಖಸಂಕಥಾವಿ
4. ನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ ತತ್ಪಾದ ಪದ್ಮೋಪಜೀವಿ ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮ
5. ಹಾಶಬ್ದ ಮಹಾಮಂಡಲೇಶ್ವರ ವರೆಯೂರ ಪುರವರಾಧೀಶ್ವರಕರಿಕಾಲ
6. . . . . ಪಾದಾರಾಧಕಪರಬಳಸಾ
7. . ಇ್ಚಾಳ . . . . . ಖಡ್ಗಸಹಾದೇವ . . . ರೊದ್ದ
8. ದ . . . . . .
9. . . . . ವೀರವಿತರಣವಿಕ್ರಮಾರ್ಕ್ . . . .
10. . . . . ಪ್ರಜೆಮೆಚ್ಚೆಗಂಡ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯ ಶ್ರೀ ಪೃ
11. ಥಿವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕ ಸತ್ಯಾಶ್ರಯಕುಳ
12. ತಿ[ಳ]ಕ ಚಾಳುಕ್ಯಾಭರಣ . . ಕಾಸ್ಯಪಗೋತ್ರೋತ್ಪನ್ನ ಕಾಯಪವಿತ್ರನಾ
13. ಮಾದಿಸಮಸ್ತ ಪ್ರಸಸ್ತಿಸಹಿತ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರತ್ರಿಭು
14. ವನಮಲ್ಲಮಲ್ಲದೇವ ಚೋಳಮಹಾರಾಜರು ನೀರನಾಡ ಶ್ರೀಮದ್ರಾಜಧಾನಿ ಹೆಂಜೇಱು
15. ನವೀಡಿನಲು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯುತ್ತಿರೆ ಮಲ್ಲಿದೇವರಸರ
16. ಕುಮಾರ ಇರುಜ್ಗೊಳದೇವನ॥ ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಣ್ಡಳೇಶ್ವರತ್ರಿಭು
17. ವನಮಲ್ಲ ತಳೆಕಾಡುಕೊಂಡ ಭುಜಬಲ್ಲವೀರಗಂಗ ಹೋಶಣ ಶ್ರೀನರಸಿಂಘ
18. ದೇವರ ಸುಖುಮಾರಯ ಶ್ರೀಯಾದೇವಿಗೆಯುಂ ಇರುಂಗೊಳದೇವಂಗೆ ಕಲ್ಯಾಣ
19. . . . ತ್ತವಿರಲು ಮಣ್ಡನದೇಸಿಗಂಗೆ ದೇವಗ್ಗೆಂ ನಮಸ್ಕಾರಮಾಡಿ ವಿಕ್ರಮ
20. ಸಂವತ್ಸರದ ಶ್ರಾವಣಸುದ್ಧ ಪೌರ್ಣಮಿಯಂದು ಮಧ್ಯಾನಕಾಲದ ಪೂಜೆಯ
21. ನಿವೇದ್ಯಮುದಕ ಪಳ್ಪಧೂಪ ದೀಪತಾಂಬೂಲ ಬ್ರಾಹ್ಮಣವೋದನ
22. . . . . ದಿನದಲ್ಲಿ ದಿವಾರಾತ್ರಿ ಇ ಧರ್ಮ್ಮವ ಯೆನಿಸುಂ ನಡಸಲು
23. . . . . .

Transliteration.

1. svasti samasta-bhuvanâśraya śrî prithvî-vallabha-mahârâjâ-
2. dhirâja paramêśvara parama-bhaṭṭâ [ra] ka satyâśrayakuḷa-tiḷaka Châḷu-
3. kyâbharaṇa śrîmatu . . . . . dêvaru sukha-saṃkathâ-vi-
4. nôdadiṃ râjyaṃ-geyyuttam ire tat-pâda-padmôpajîvi svasti samadhigata-pancha-ma-
5. hâ-śabda mahâmaṇḍalêśvara Vareyûra-pura-varâdhîśvara Karikâla-
6. . . . . pâdârâdhaka para-baḷa-sâ . . .
7. ñchâḷa . . . . . khaḍga-Sahâdêva . . . Rodda-
8. da . . . . . .
9. . . . . vîra-vitaraṇa-Vikramârka . . . .
10. . . . . praje-mechche-gaṃḍa svasti samasta-bhuvanâśraya śrî-pri-
11. thivî-vallabha mahârâjâdhirâja râja-paramêśvara parama-bhaṭṭâraka Satyâ-śraya-kuḷa-
12. ti[ḷa] ka Châḷukyâbharaṇa . . . . . Kâśyapa-gôtrôtpanna kâya-pavitra nâ-
13. mâdi samasta-prasasti-sahita śrîman mahâmaṇḍaḷêśvara Tribhu-
14. vanamalla Mallidêvachôḷa-mahârâjaru Sîranâḍa śrîmad râjadhâni Heṃjêṛi-
15. na vîḍinalu sukha-saṃkathâ-vinôdadiṃ râjyaṃ geyuttire Mallidêvarasara
16. kumâra Iruṅgoḷadêvana ‖ svasti śrîman mahâmaṇḍaḷêśvara tribhu-
17. vanamalla Taḷekâḍu-koṃḍa bhujabal (l) a Vîraganga Hôśaṇa śrî Nara-simgha-
18. dêvara sukhumâraya Śrîyâdêvigeyuṃ Iruṃgoḷadêvaṃge kalyâṇa-
19. . . . . ttaviralu Maṇḍanadêsigaṃge dêvarggaṃ namaskâram mâḍi Vikrama-
20. saṃvatsarada Śrâvaṇa śuddha paurṇamiyaṃdu madhyâna-kâlada pûjeya
21. nivêdyam udaka puṛpa dhûpa dîpa tâmbûla brâhmaṇa-vôdana
22. . . . . dinadalli divâ-râtri i-dharmmava yenisuṃ naḍasalu
23. . . . . .

Translation.

Be it well. While the refuge of the whole universe, favourite of the goddess of wealth and earth, mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, ornament of the Satyâśraya lineage, adornment to the Châḷukyas, the illustrious . . . . . dêvaru was ruling his kingdom in peace and prosperity.

A dependant on his lotus feet :—Be it well. When the obtainer of the band of five sounds, lord of the excellent city of Vareyûr, [descendant of] Karikâla-[chôḷa], ... worshipper of the feet of . . . . . destroyer of enemy troops, ... a Sahadêva in sword . . . . . of Rodda,

. . . . . a Vikramârka in courage and liberality, ... beloved of his subjects :—

Be it well. When a [dependant of] the refuge of the universe . . . . (etc.), born of Kâśyapa-gôtra, pure in body, possessed of these and other fine attributes, the illustrious mahâmaṇḍalêśvara Tribhuvanamalla Mallidêvachôḷa-mahârâjar was ruling in peace and prosperity in the city of Henjêṟu, capital of Śiranâḍ :—

Mallidêvarasa's son Irungoḷadêva's . . . . Be it well. The illustrious mahâmaṇḍalêśvara, tribhuvanamalla, capturer of Taḷekâḍ, bhujabala Vîraganga Hôśaṇa śrî Narasiṃghadêva's *sukhumâraya* (good son or favourite) :— while prosperity befell — Śrîyâdêvi and Irungoḷadêva,— After bowing to Maṇḍanadêśiga and god, on the full moonday of the bright fortnight of Śrâvaṇa, in the year Vikrama, for conducting every day, the religious services of the afternoon, food offerings, water, flowers, incense, lights, betel leaves, food for Brahmans . . . . . services day and night . . . . .

Note.

This record belongs to the reign of the Chôḷa Chief of Niḍugal named Mallidêva-Chôḷa and records a grant made for the services in some temple not specified by his son Irungoḷadêva. Owing to a number of lacunæ in several lines in the middle of the inscription and at the bottom of the inscription caused by the letters being worn out and lost it is not possible to make out the full contents of the record.

The Chief Mallidêva is stated to be a subordinate of some Châḷukya king whose titles only are given and are those of the later Chalukya kings of Kalyâṇi. Lines 16 to 19 of the record refer to the Hoysaḷa king Narasimghadêva and seem to state that Irungoḷadêva's wife was Śrîyâdêvi and that either Irungoḷa or more probably Śriyâdêvi was brought up under the protection of or was a daughter of Narasimghadêva. The word used to show the relation between Narasiṃghadêva and Śrîyâdêvi is *sukhumâraya* which means good son but is probably a mistake for *sukumâriya* meaning good daughter.

We learn that Irungoḷa and Śrîyâdêvi performed obeisance to Maṇḍanadêśiga and the god (*dêvar*). Maṇḍanadêśiga was appearently the priest in charge of the temple of the god. The name of this deity is not given although the record registers a grant for the services of the god made by Irungoḷa and Śrîyâdêvi.

It is possible however to infer from the text that the grant was made by a subordinate of Irungoḷa.

The date of the grant is given as Vikrama sam. Śrâvaṇa śu. 15. It is not dated in any era like the Śaka era. There are several records of the Niḍugal chief Mallidêva between 1150 and 1175 A.D. The characters of the present inscription belong to the 12th century A.D. The nearest Vikrama for the period of Mallidêva is equivalent to 1160 A.D. The next cyclic year Vikrama would go to 1220 A.D., when the Châlukya power had disappeared. If the date 1160 A.D. be accepted, the

Hoysaḷa king Narasimgha referred to in the present record could be identified with Narasimha I. Śrâvaṇa śu. 15 of this year Vikrama corresponds to 20th July 1160 A.D. which may be taken as the date of the record.

48

Pratâpa Bukkarâjapura grant of the reign of the Vijayanagar king Harihara II, dated Ś 1307 in the possession of Krishnasastry at Vadanakal in Hosakôṭe Hobli. (Plate XXVI) 5 plates: Boar Seal: Nandinâgari characters: Size 11″×7.″

ಪಾವಗಡ ತಾಲ್ಲೂಕು ಹೊಸಕೋಟೆ ಹೋಬಳಿ ವದನಕಲ್ಲು ಕೃಷ್ಣಶಾಸ್ತ್ರಿಗಳಿಂದ ಹಾಜರ್ಮಾಡಲ್ಪಟ್ಟ ತಾಮ್ರಶಾಸನ.

5 ಹಲಗೆಗಳು (ಉಂಗುರಸಹ); ವರಾಹಮುದ್ರೆ; ನಾಗರಾಕ್ಷರ; ಸಂಸ್ಕೃತ ಭಾಷೆ.

ನಿರ್ವಿಘ್ನಮಸ್ತು.

I A—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ। ತ್ರೈಲೋ
2. ಕ್ಯ ನಗರಾರಂಭ ಮೂಲ ಸ್ತಂಭಾಯ ಶಂಭವೇ। ಕಲ್ಯಾ
3. ಣ ಮಾಕಲಯತಾಂ ಕಲಭಾನನೋವಂ ಕ್ರೀಡಾಸುಯಃ ಕರಟಿಚ
4. ರ್ಮ ಪಿತುಃ ಪಿಧಾಯ। ಪೂರ್ಣ್ಣದ್ವಿಪೇಂದ್ರನಟನೈರಧಯ ಪ್ರದಾನೋ
5. ಮೋದಂ ಶಿವಸ್ಯ ವಿತನೋತಿ ಮಹಾನಟಸ್ಯ। ಜ್ಞಾನ
6. ಪ್ರದೀಪ ನಿರ್ಣ್ಣೀತ ನಿತ್ಯ ತತ್ವಾರ್ಥ ರೂಪಿಣೀ। ಜಗಂತ್ಯ
7. ವಂತೀ ಮೈಖರ್ಯಾ ನರಸ್ವಸ್ತ್ಯಸ್ತುವಃ ಶ್ರಿಯೇ। ಉಧೃತ್ಯ
8. ಜಲಧೇಃ ಭೂಮಿಂ ಗಂಧಮಸ್ಯಾಃ ಪರಾಮೃಶನ್। ಘೋಣಾ
9. ಯಾಂ ಸಾಧು ಸಂಧತ್ತಾ ಪಾತು ಕ್ರೋಡಾಕೃತಿಃ ಹರಿಃ। ಗು
10. ಣೈರರಿಷ್ಟಾನಿ ಶಮಂ ನ್ನಯಂತೀ ಶ್ಲಾಘ್ಯಾನಿಭಾಗ್ಯಾ
11. ನಿ ಪುನರ್ದದಾನಾ। ಮಹೀಸುರೇಭ್ಯೋ ಮಹನೀಯಕೀ
12. ರ್ತಿಃ ಸರ್ವಂಸಹಾ ನಸ್ಯಫಲಾನಿ ಸೂತಾಂ। ನಿದಾನಮೇ
13. ಕೋ ನಯನೋತ್ಸವಾನಾ ಮಾನಂದ ಕಾರೀ ಜಗತಾಂ ತ್ರಯಾ
14. ಣಾಂ। ಸುಧೈಕಸತ್ರಂ ಸಹಜಂ ಶ್ರಿಯೋಯಃ ಶಮೋಷಧೀ
15. ನಾಮಧಿಪನ್ತನೋತೂ। ಅಸ್ತಿಸ್ವಸ್ತ್ಯ ಯನಂ ಭೂಮೇರ್ವಂಶಃ
16. ಪ್ರಾಂಶುರಕುಂಠಿತಃ। ಯದೂನಾಂ ಕೃಷ್ಣಬಂಧೂನಾಂ ತಲ್ಲೀಲಾನಿ
17. ತ್ಯ ಸಾಕ್ಷಿಣಾಂ। ತತ್ರ ಸಂಗಮಭೂಪಾಲಃ ಕ್ಷೀರಾಬ್ಧೇಃ
18. ಶ್ಚಂದ್ರಮಾ ಇವ। ಆವಿರಾಸೀತ್ಕಲಾನಾಥಃ ಕಾಮಾ
19. ಯೀಚಂದ್ರಿಕಾಪ್ರಿಯಃ। ತಾದಂಪತೀ ಸಮಾರಾಧ್ಯ ಪಂಪಾಯಾಃ
20. ಪ್ರಾಣವಲ್ಲಭಂ। ತತ್ಪಂಚವದನಪ್ರಖ್ಯಾನ್ ಪುತ್ರಾನ್ ಪ್ರಾ
21. ಪ್ತೌ ಮಹೌಜಸಃ। ಆದ್ಯೋ ಹರಿಹರೋವೀರೋ

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22. ದ್ವಿತೀಯಃ ಕಂಪಭೂಪತಿಃ। ತೃತೀಯೋ ಬುಕ್ಕಭೂಪಾಲಃ ಶ್ಚತುರ್ತ್ಥೀ ಮಾರಪಾ
23. ಹ್ವಯಃ। ತೇಷುಪುತ್ರೇಷುದೀವ್ಯತ್ಸು ಬುಕ್ಕಭೂಪಃ ಸತಾಂಗತಿಃ।

24. ಸ್ವಗೋತ್ರ ಪಾಲಕೋ ಜಾತೋ ಮನು ಮಾಂಧಾತೃಸಂನಿ
25. ಭಃ। ಯತ್ಪ್ರತಾಪಾಗ್ನಿಜ ಜ್ವಾಲಾ ಜಜ್ವಾಲಾರಾತಿಕಾನನೇ। ಯ
26. ತ್ಕೀರ್ತಿಃಕಕುಭಾಂ ಚಕ್ರೇ ಭಾಂಚಕ್ರೇ ನಿತ್ಯಮ್ಯೆಂದವೀಂ। ಆದ್ಯೋಮಾ
27. ತಂಗಸೇವೀ ಬಹುವಿಪದಪರಃ ಶ್ಚಕ್ರವರ್ತ್ಯಕ್ಷದೇವೀನಾಮ್ನೈಕಃ
28. ಪ್ರಾಪ್ತಗರ್ಹಃ ಸುರಪತಿಗಣಿಕಾನಕ್ತಚಿತ್ತಃ ಪರೋಭೂತ'।
29. ನಕ್ಷ್ವೇಳಃ ಕಶ್ಚಿದನ್ಯೋ ಮುನಿಪಶುಮಹರತ್ಕೈರಲಂ ಶಾಂತ
30. ದೋಷಃ ನತ್ವಂ ಬುಕ್ಕಕ್ಷಮೇಶಃ ಸ್ಫುರುದುರು ವಿಭವೈರುತ್ತಮಃ ನಾ
31. ರ್ವಭೌಮಃ। ಕೃಷ್ಣಶ್ಚ ಬುಕ್ಕಭೂಪಶ್ಚ ಬಹು ಸ್ತ್ರೀಜನವಲ್ಲಭಾ ।
32. ಆದ್ಯಃ ಕುವಲಯದ್ವೇಷೀ ದ್ವಿತೀಯಃನ್ತಸ್ಯ ಪಾಲಕಃ। ಕಾಂ
33. ತಾನು ವಿದ್ಯಮಾನಾನು ತಸ್ಯ ಪ್ರೇಮನಮನ್ವಿತಾ। ಗೌರೀ ಗೌ
34. ರೀವ ಸಂಜಾತಾ ಪ್ರೇಯಸೀ ಭೂಭೃತಃ ಸುತಾ। ತನ್ಯಬುಕ್ಕಮಹೀ
35. ಪೇನ ಕಾರ್ತ್ತಿಕೇಯಸಮೋಗುಣ್ಯೈಃ। ಉದಪಾದಿ ತ್ರಯೀಧರ್ಮತ್ರಾ
36. ತಾ ಹರಿಹರೋ ನೃಪಃ। ನಕೇವಲಂ ಹರಿನ್ತಾತುಂ ಹರೋವಾಕ
37. ಲಿಕಲ್ಮಷಾತ್। ಯತಃ ಸಂತೋ ಭುವಂ ಪ್ರಾಪ್ತಾ ದೇವಾ ಹರಿಹರಂ
38. ವಿದುಃ। ತನ್ಯಾಭವದ್ಧರ್ಮಪತ್ನೀ ಮೇಲಾಯೀ ವನಿತೋತ್ತಮಾ
39. ಭೂಭೃತ್ಸುತಾ ಭವಾನೀವ ಪುತ್ರಿಣೀಪುರವಿದ್ವಿಷಃ। ಯಸ್ತಸ್ಯಾ
40. ಮುದಪಾದಿ ಹರ್ಯಪಮಹೀಪಾಲೇನ ಬುಕ್ಕಕ್ಷಮಾಧೀಶಃ ಕಲ್ಪ
41. ಮಹೀರುಹಃ ಸುಮನಸಾಂ ವಜ್ರೋರಿಪುಕ್ಷ್ಮಾಭೃತಾಂ। ತನ್ಮಾದಾ
42. ವಿರಭೂದುದಾರಚರಿತಃ.ಶ್ರೀ ಭೂಪತಿರ್ಯತ್ಪ್ರಸೂಃ ಸ್ತಿಪ್ಪಾಯೀ
43. ಕಿಲ ವೀರಸೂಗಿರಮಗಾತ್ ಸಾಕಂ ಹಿ ಕೌಸಲ್ಯಯಾ॥ ತ
44. ತ್ಪಿತುರ್ಬುಕ್ಕಭೂಪಸ್ಯ ಭೃತ್ಯೌ ಕಾಮಣ ಬೊಮ್ಮಣೌ। ಸ್ಯ
45. ಸ್ತಾಂಯೋಂ ನಾಯಕಾಚಾಯೌ ಶರಣಾಗತ ಪಾಲಕೌ। ಜಾತಾ ಲಕ
46. ಮನಾಯಿಕ್ಯಾ ಮಬ್ಬೆನಾಯಕ ಪುಂಗವಾತ್॥ ತಸ್ಯಾ ಮಾ

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47. ತ್ಯೋ ಬೊಮಣಸ್ತು ಧೀರಃ ಸಿಂಹಪರಾಕ್ರಮಃ। ಸ್ವಕುಲೋತ್ತಾರಣೇ ಬುದ್ಧಿ
48. ಮಕರೋದ್ಧರ್ಮತತ್ಪರಃ॥ ಕೋಚೆಕೆರೆರಾಯದುರ್ಗಮಧ್ಯೇ ಪ್ರ
49. ವಹತಿಸ್ಮಯಾ॥ ಬಂಜೆ ಹಳೇತಿ ನದಿಕಾ ನಿಲುಗಲ್ಲನಮೀ
50. ಪಗಾ। ಮೊಸಳೆಕುಲ್ಯಯಾಯುಕ್ತಾ ಭೂಮಿಃ ನಸ್ಯೋದ್ಭವ
51. ಕ್ಷಮಾ। ತಸ್ಯಾಂ ತಟಾಕನಿರ್ಮಾಣಮಾದಿ ಕ್ಷದ್ಬ್ರಾಹ್ಮಣೋತ್ತಮಾನ್ ।
52. ತೇ ಸ್ವಕೀಯಧನೇನೈವ ಸೇತುಂ ವ್ಯರಚಯನ್ ಬುಧಾಃ। ದೃಷ್ಟ್ವಾತಟಾಕಂ
53. ಕ್ಷೇತ್ರಂಚ ಬೊಮ್ಮಣಸ್ವಾಮಿ ತತ್ಪರಃ। ಪ್ರತಾಪಬುಕ್ಕರಾಜಾಖ್ಯಂ ನಿ
54. ರ್ಮಾಯಾದಾದುದಾರಧೀಃ। ಶಾಕಾಬ್ದೇದ್ರಿಖವಹ್ನಿಚಂದ್ರಕಲಿತೇ ವರ್ಷೇ
55. ತಥಾಕ್ರೋ ಧನೇಮಾಸೇ ಶ್ರಾವಣಿಕೇಗ್ರಹಾರಮುದಧೇಃ ಪೂರ್ವೇಥಚಂದ್ರ
56. ಗ್ರಹೇ। ಆಬ್ಬೇನಾಯಕನಂದನೋ ಗುಣ ನಿಧಿರ್ಯಃ ಕಾಮಣನ್ಯಾ
57. ನುಜೋ ಬೊಮ್ಮಣ್ಣಃ ಸ್ತ್ರಿಣವತ್ಯುಪಾತ್ತಗಣನಾ ವಿಪ್ರೋತ್ತಮೇಧ್ಯೋ
58. ದಿತ। ಷಟ್ಕರ್ಮ ನಿರತಾಸ್ತೇತುದ್ರಾಹ್ಮಣಾಃ ಶ್ಯಾನನೋ

59. ತ್ಸುಕಾಃ। ನತ್ವಾ್ಯಶಿಷೋಭಾವಿನಂತು ನಾರ್ವಭೌಮಂ ವಿ
60. ಚಿಂತ್ಯತಂ। ಆಶೀರ್ಭಿರಭಿನಂದ್ಯಾಥ ಸ್ವವೃತ್ತಾಂತಂ ನ್ಯವೇ
61. ದಯನ್। ತೈರ್ನಿವೇದಿತ ಕಾರ್ಯಸ್ತು ಭೂಪತಿಃ ಸಚಿವೈಃ
62. ಸಹ। ನಿರ್ಣೀಯ ಸೀಮಾಮಾತ್ಮೀಯಾಂ ವಿರೂಪಾಕ್ಷಸ್ಯ
63. ಸಂನಿಧೌ। ಪ್ರಭವೇ ವತ್ಸರೇ ಜ್ಯೇಷ್ಠಮಾಸೇ ಸೂರ್ಯಗ್ರಹೇಸ
64. ತಿ। ಆಚಂದ್ರತಾರಕಂ ಕರ್ತುಂ ಪಿತುರ್ನಾಮ್ನಾಂಕಿತಂ ಪುರಂ। ಪ್ರಾದಾತ್ತೇ
65. ಭ್ಯೋ ಭೂಸುರೇಭ್ಯಃ ಸ್ವಮುದ್ರಾಂಕಿತ ಶಾಸನಂ। ದಾನಶ್ರೀ
66. ಲತಿಕಾಪುರಾ ಮರತರೌ ರೂಢಾ ಭುವಂ ಸಂಶ್ರಿತಾ ನಲಿಂಬಾ
67. ಥಶಿಬಾ ಪ್ರತಾನ ವಿತತಾ ಜೀಮೂತವಾಹೇಪುನಃ। ಕರ್ಣೀ
68. ಕೋರಕಿತಾ ತತಃ ಕುಸುಮಿತಾ ಭೋಜೇ ಸಮಸ್ತೋನ್ನತೇ
69. ಸೂತೇ ಸಂಪ್ರತಿ ಭೂಪತೋ ಸ್ಥಿರಪದಾ ತತ್ತನ್ಫಲಾನ್ಯರ್ಜಿ
70. ತಾ। ಅಥತಸ್ಮಿನ್ನಗ್ರಹಾರೇ ವೃತ್ತಿಭಾಜಾ [೦] ದ್ವಿಜನ್ಮನಾಂ।
71. ಗೋತ್ರನಾಮಾನಿ ಶಾಖಾಶ್ಚ ಲಿಖ್ಯಂತೇದೇಶಭಾಷಯಾ।
72. ಆತ್ರೇಯ ಆದಿತ್ಯಾತ್ಮಜೋ ನಾಗಪಸ್ಯೈಕಾವೃತ್ತಿಃ। ಯಜುಃ।
73. ಲೋಹಿತಃ ಪಿನ್ನಯಾತ್ಮಜಃ ಪೆದ್ದೇಃರೇಕಾವೃತ್ತಿಃ। ಯಜುಃ।

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74. ಶ್ರೀವತ್ಸೋಲಖ್ಖಣಾತ್ಮಜಃ ಸೋಮನಾಥಸ್ಯೈಕಾವೃತ್ತಿಃ
75. ಯಜುಃ। ಚಿಟ್ಟಯಾತ್ಮಜೋನರಸಿಂಹಸ್ಯದ್ವೇವೃತ್ತೀಯಜುಃ।
76. ಶಾಂಡಿಲ್ಯಃ। ಗಂಗಾಧರಾತ್ಮಜೋ ಬಸವಣ್ಣಸ್ಯೈಕ
77. ಕಾವೃತ್ತಿಃ। ಆತ್ರೇಯಃ। ಶಾಲಾವತೋ ಮಲ್ಲಯ ಸೂನುಃ ವಿರೂ
78. ಪಾಕ್ಷಸ್ಯೈಕಾವೃತ್ತಿಃ। ಯಜುಃ। ಲೋಹಿತೋಲಖ್ಖಯ ಸೂನುಸ್ತಿಪ್ಪ
79. ಯಸ್ಯೈಕಾವೃತ್ತಿಃ। ಯಜುಃ। ಶ್ರೀವತ್ಸೋಸೂರಿಪೆದ್ದಿಸೂನು
80. ನಾಗಯಸ್ಯದ್ವೇವೃತ್ತೀ। ಯಜುಃ। ಆತ್ರೇಯೋ ಮಾಧವಸೂನು
80_a. ರ್ನಾಗ ಯಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ। ಶ್ರೀವತ್ಸಃ ಕೂಚನಾ
81. ರ್ಯಸೂನುಃ ಸಂಗುಭಟ್ಟಸ್ಯದ್ವೇವೃತ್ತೀಯಜುಃ ಲೋಹಿ
82. ತಃ ಪೆದ್ದಿಸೂನುಃ ಪಿನ್ನಯಸ್ಯೈಕಾವೃತ್ತಿಃ। ಯಜುಃ। ಶಾಲಾವತೋಮ
83. ಲ್ಲಯಸೂನುಃ ಕೂಚನಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ। ವಸಿಷ್ಠಃ ನ್ಯಾ
84. ವಣ್ಣಸೂನುಃ ಅನಂತಪಸ್ಯೈಕಾವೃತ್ತಿಃ ರುಕ್। ಗಾರ್ಗ್ಯಃ ಶಿಂ
85. ಗಯಸೂನುಃ ಲ್ಲಿಂಗಪಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ। ಕೌಂಡಿನ್ಯೋ
86. ಗೋಕರ್ಣಸೂನುಃ ಪೋಚಯಸ್ಯೈಕಾವೃತ್ತಿಃ ನ್ತಸ್ಯ ಅರ್ಧಂ ಯಜುಃ ವಸಿ
87. ಷ್ಠಶ್ಚಿಮಯಸೂನುಃ ಮುದ್ದಪಸ್ಯೈಕಾವೃತ್ತಿಃ ರುಕ್। ಭಾರದ್ವಾಜೋ
87_a. ಯೆಲ್ಲಯಪೆದ್ದಿ ಸೂನುಃ ರ್ಮಲ್ಲಯಸ್ಯ ದ್ವೇವೃತ್ತೀ॥ ಯಜುಃ॥ ಭರದ್ವಾಜೋ
88. ಯೆಲ್ಲಯಪೆದ್ದಿಸೂನುಃ ಅಪ್ಪಯಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ। ಶ್ರೀವ
89. ತ್ಸೋನರಹರಿಸೂನುಃ ಪೆದ್ದಿಃ ದ್ವೇವೃತ್ತೀ ಯಜುಃ। ಗಾರ್ಗ್ಯೋರ್ದೇ
90. ಚಯಸೂನುಃ ನರ್ರಹರೇರರ್ಧಂ। ಯಜುಃ। ಭಾರದ್ವಾಜೋಯೆಲ್ಲಯಸೂ
91. ನುಃ ರ್ಮಲ್ಲಯಸ್ಯ ದ್ವೇವೃತ್ತೀ ಯಜುಃ। ಶ್ರೀವತ್ಸೋ ನರಹರಿ

92. ನೂನುರಪ್ಪಯಸ್ಯದ್ವೇವೃತ್ತೀಯಜುಃ। ಗೌತಮೋಗೋಪಾಲ
93. ನೂನುರ್ವಿರುಪಾಸಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ। ಕಾಶ್ಯಪೋಕೇತವ
94. ನುತೋವಿರುಪಾಕ್ಷಸ್ಯೈಕಾವೃತ್ತಿಃ ರುಕ್। ಧನಂಜಯೋಲಕ್ಷ್ಮಣ
95. ನುತಃ ಶಿಂಗಯಸ್ಯೈಕಾವೃತ್ತಿಃ ರುಕ್। ಕಾಶಿಕಃ ಪಿನ್ನಯಸುತೋ
96. ಭೈರವಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ। ಭಾರದ್ವಾಜೋಮಲ್ಲಯಸುತಃ ಕೇ
97. ಸವಯಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ। ಕುತ್ಸೋ ಮಲ್ಲಯಸುತಃ

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98. ಅಪ್ಪಯಃ ಸ್ಯೈಕಾವೃತ್ತಿಃ। ಯಜುಃ। ಕಾಂಡಿನ್ಯೋ ಗೋಕರ್ಣ್ಣಸೂನುಃ
99. ರ್ಮಾಚಯಸ್ಯೈಕಾ ವೃತ್ತಿಃ ಯಜುಃ। ವಿಶ್ವಾಮಿತ್ರೋಭೂತ
100. ರನಸುತೋ ಮಲ್ಲಯಸ್ಯೈಕಾವೃತ್ತಿಃ ರುಕ್। ಭರದ್ವಾ
101. ಜೋಯೆಲ್ಲಯಸುತಃ ಚೆನ್ನಯಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ। ಹರಿ
102. ತ ಗೋತ್ರೋಪೆದ್ದಯಪುತ್ರೋಲಖ್ಖಯಸ್ಯ ದ್ವೇವೃತ್ತೀ ಯಜುಃ।
103. ಲೋಹಿತಃ ಪೆದ್ದಯಪುತ್ರೋ ಕೂಚನಸ್ಯ ದ್ವೇವೃತ್ತೀ ಯಜುಃ।
104. ಗೌತಮೋ ಗೋಪಾಲ ನೂನುಃ ಗೋತ್ರೋಪಯಸ್ಯಾರ್ಧವೃತ್ತಿಃ। ಯಜುಃ।
105. ಶ್ರೀವತ್ಸೋ ಪೆದ್ದಿಜೋಸ್ಯಸೂನುಃ ಪೆದ್ದೇರೇಕಾವೃತ್ತಿಃ। ಯಜುಃ
106. ಕಪಿಗೋತ್ರೋನರಹರಿ ನೂನುಃ ಪೆದ್ದೇರೇಕಾವೃತ್ತಿಃ ಯಜುಃ
107. ಗೌತಮೋ ಪೆದ್ದಿಸೂನುಃ ರ್ಮಾಧವ್ಯಸ್ಯೈಕಾವೃತ್ತಿಃ ಯ
108. ಜುಃ। ಶ್ರೀವತ್ಸೋ ಸೋಮರನಸುತೋ ಆದಿತ್ಯಸ್ಯೈಕಾ
109. ವೃತ್ತಿಃ। ರುಕ್। ಮೋನಭಾರ್ಗ[ವ]ಗುಂಮಯಸುತೋ ರಾಮಸ್ಯೈಕಾ
110. ವೃತ್ತಿಃ ರುಕ್। ಶ್ರೀವತ್ಸೋ ಲಿಂಗಯನೂನು ನಾಗಯಸ್ಯೈಕಾ
111. ವೃತ್ತಿಃ ರುಕ್। ಕೌಶಿಕೋತಿಪ್ಪಯಸೂನುಃ ಚೇನಯಸ್ಯ ಹಾ
112. ಗವೃತ್ತಿಃ। ರುಕ್। ಕೌಂಡಿನ್ಯೋ ಗೋಕರ್ಣ್ಣಸುತೋ ಬಸ
113. ವಣ್ಣಸ್ಯಾರ್ಧವೃತ್ತಿಃ ಯಜುಃ। ಶ್ರೀವತ್ಸೋ ತಿಪ್ಪಯನೂ
114. ನುಃ ನಾಗಪಸ್ಯೈಕಾವೃತ್ತಿಃ ತಸ್ಯಚಹಾಗಂಚ। ಯಜುಃ
115. ಭರದ್ವಾಜೋರೆಮ್ನಯ ನೂನುನಾರ್ಣ ದೇವಸ್ಯೈಕಾವೃತ್ತಿಃ ರು
116. ಕ್। ಹರಿತೋ ಕೂಚಯನೂನುರಲ್ಲಾಡಸ್ಯೈಕಾ ವೃತ್ತಿಃ ಯ
117. ಜುಃ। ಕಾಶ್ಯಪಾ ವಿಠ್ಠಯಸೂನುರ್ಬುಸುವಸ್ಯ ವೃತ್ತಶ್ಚತುರ್ಥಾಂ
118. ಶಃ। ಕಾಶ್ಯಪೋ ಬಾಚಯಸೂನುರ್ದೇವಯಸ್ಯಾರ್ಧಂ। ರುಕ್।
119. ಭರದ್ವಾಜೋ ಬೊಮಯಸೂನು ಮಾಕಯಸ್ಯಾರ್ಧಂ। ಶುಕ್ಲ
120. ಯಜುಃ। ಭರದ್ವಾಜೋ ಸೋಮಯಸೂನುರೌಭಲನಾಥಸ್ಯಾರ್ಧಂ
121. ಯಜುಃ। ಕೌಶಿಕಃ ಸರ್ವಜ್ಞಪುತ್ರೋ ಪೆದ್ದಯಸ್ಯೈಕಾವೃತ್ತಿಃ ಯ
122. ಜುಃ। ಶಾಂಡಿಲ್ಯ ಅಪ್ಪಯನೂನು ರ್ಮಾಧವಸ್ಯಾರ್ಧಂ ಯ
122*a*. ಜುಃ

IV A—

123. ಕೌಶಿಕಗೋತ್ರೋದೇಚಯ ಸುತಃ ಶಿಂಗಯಸ್ಯೈಕಾವೃತ್ತಿಃ।
124. ಯಜುಃ। ಭರದ್ವಾಜ ಗೋತ್ರೋಅಪ್ಪಂಣ್ಣ ಸೂನುಃವರದಪ

125. ಸ್ಯೈ ಕಾವೃತ್ತಿಃ ರುಕ್ । ಭಾರದ್ವಾಜೋ ಚೂಡಾಮಣೇರರ್ಧಂ ।
126. ರುಕ್। ಗೌತಮೋಮಲ್ಲಯಸೂನುಃ ಕೇಶವಸ್ಯಾರ್ಧಂ ಯಜುಃ । ಆ
127. ತ್ರೇಯಃ ಕೇಶವಸುತೋಅಪ್ಪಯಸ್ಯಾರ್ಧಂ ಯಜುಃ। ಅಗಸ್ತ್ಯೋ
128. ಕೇಶವಸುತಃ ಸ್ತ್ರೀಕಯಸ್ಯೈಕಾವೃತ್ತಿಃ । ರುಕ್ । ಜೋಸ್ಯ ರೆಂ
129. ಮಣ್ಣಸುತೋ ಮಲ್ಲಯಸ್ತ್ಯೈ ಕಾವೃತ್ತಿಃ ನಾಮಕಃಆತ್ರೆ । ವ
130. ಸಿಷ್ಠಐಚಯಸುತಃ ಚೌಡಪ್ಪಸ್ಯೈ ಕಾವೃತ್ತಿಃ ರುಕ್ । ಭ
131. ರದ್ವಾಜಗೋತ್ರೋ ಮಾಧವದೇವಸುತಃ ಸೋಮಯಸ್ಯಾ
132. ರ್ಧಂ । ರುಕ್ । ಪರಾಶರೋ ಶಿಂಗಯಸೂನುಃ ಭಾನೋಃ
133. ರ್ಮುಪ್ಪಾಗವೃತ್ತಿಃ ಯಜುಃ । ಹರಿತಃಕೂಚನ ಸು
134. ತಃ ಪೆದ್ದಯಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ । ತಸ್ಯಾ
135. ನುಜೋ ನರಹರೇ ರೇಕಾವೃತ್ತಿಃ ಯಜುಃ। ಕಾ
136. ಶ್ಯಪಅಲ್ಲಾಡಸೂನುಃ ವಿರ್ತ್ಥಪಸ್ಯ ಮುಪ್ಪಾಗ ವೃತ್ತಿ
137. ಯಜುಃ । ಶಾಂಡಿಲ್ಯಃ ತಿಪ್ಪಯಸೂನುಃ ಪೆದ್ದೇರೇಕಾವೃತ್ತಿಃ
138. ಯಜುಃ । ಗಾರ್ಗ್ಯಃ ಮಂಚನಸೂನುಃ ಶಿಗಯಸ್ಯೈಕಾ
139. ವೃತ್ತಿಃ । ಯಜುಃ । ಕಾಶ್ಯಪಃ ಮಂಚೆನಸೂನುಃ ಪಿಥಲಸ್ಯೈ
140. ಕಾ ವೃತ್ತಿಃ। ಯಜುಃ। ಶಾಂಡಿಲ್ಯಃ ಗಂಗಂಣ್ಣಸೂನುಃ ಸ್ವಾ
141. ಮಯಸ್ಯೈ ಕಾವೃತ್ತಿಃರುಕ್। ಭರದ್ವಾಜಃ ಪಿನ್ನಯ
142. ಪುತ್ರೋದೇಚಯ ಸ್ಯೈಕಾವತ್ತಿಃ ಯಜುಃ। ಆತ್ರೇಯಲ
143. ಕ್ಷ್ಮಣಪುತ್ರಃ ಕಂಪಣ್ಣಸ್ಯೈ ಕಾವೃತ್ತಿಃ ರುಕ್। ತಿಪ್ಪ
144. ಯ ಸೂನುರ್ಲಖಯಸ್ಯಾರ್ಧಂ। ರಕ್। ಗೌತಮೋ ಗೋ
145. ಪಯಸೂನುಃ ರ್ಗಂಗಯಸ್ಯೈಕಾವೃತ್ತಿಃ । ಯಜುಃ ।

IV B—

146. ಹರಿತಃ ಸ್ತಲ್ಲಯಸೂನುಃ। ವಿರೂಪಾಕ್ಷಸ್ಯಾರ್ಧಂ। ಯಜು
147. ಕಾಶ್ಯಪಃ ಸಾಯಪ್ಪಸೂನು ರ್ಮಾಧವಸ್ಯೈಕಾ
148. ವೃತ್ತಿಃ ತಸ್ಯಾಪ್ಯರ್ಧಂ । ಪಾರುಕ್ । ವಸಿಷ್ಠೋಗಂಗಾ
149. ಧರ ಸೂನು ರ್ನಾಗಪಸ್ಯೈಕಾವೃತ್ತಿಃ । ಕಾಶ್ಯಪೋ
150. ಬಂಕರಸ ಸೂನುಃ ವಿಠ್ಠಪಸ್ಯೈಕಾವೃತ್ತಿಃ ರುಕ್ । ಭ
151. ರ ದ್ವಾಜೋ ಚೆನ್ನಯಸೂನುಃ ಶಿಂಗಯಸ್ಯೈಕಾವತ್ತಿಃ । ಯಜುಃ।
152. ಕೌಶಿಕಃ ಸರ್ವಜ್ಞಸೂನುಃ ಹೊನ್ನಪಸ್ಯೈಕಾವೃತ್ತಿಃ। ಯಜುಃ
153. ಭರದ್ವಾಜೋ ನಾಗಯಸೂನು ಚೌಡಯನ್ಯ ಮುಪ್ಪಾಗವೃತ್ತಿಃ
154. ಯಜುಃ । ಪರಾಶರ ಜನ್ನಯಸೂನುಃ ಪೆದ್ದೇರೇಕಾವೃತ್ತಿಃ ಯಜುಃ।
155. ಧರದ್ವಾಜೋಲಖ್ಖಯಸೂನುಃ ಶಿಂಗಯಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ।
156. ಕಾಶ್ಯಪೋ ಭೋಗನಾಥಸ್ಯೈಕಾವೃತ್ತಿಃ ರುಕ್ । ಶ್ರೀವತ್ಸೋ ಅ
157. ಪ್ಪಯಸೂನು ಶ್ರೀಧರಸ್ಯೈಕಾವೃತ್ತಿಃ। ಯಜುಃ । ಭರದ್ವಾಜೋರಾನ
158. ಪಸೂನು ನಾಗಪಸ್ಯೈಕಾವೃತ್ತಿಃ । ರುಕ್ । ಗೋಚೂರ ಮಲ್ಲರಸ
159. ಸುತ ಆದಿತ್ಯಸ್ಯೈಕಾವೃತ್ತಿಃ । ರುಕ್ । ಶಾಂಡಿಲ್ಯ ಅಪ್ಪಣ್ಣ

160. ನೂನು ರ್ವಿಂಶತಿಸ್ಯಾರ್ಧಂ । ರುಕ್ । ವಸಿಷ್ಠಅಲ್ಲಪ್ಪಸುತಃದೇ
161. ವಣ್ಣಸ್ಯಾರ್ಧಂ । ರುಕ್ । ಆತ್ರೇಯಃ ರಾಮೇಶ್ವರಸುತ
162. ಅಣ್ಣಮಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ । ಆ
163. ತ್ರೇಯಃ ನಲ್ಲಯನೂನುಃ ಕೋಟಿಸ್ಯಾರ್ಧಂ । ಯಜುಃ ಕಾಶ್ಯಪೋ
164. ನಾಗಾಯನೂನುಃ ರ್ಮಂಚನಸ್ಯೈಕಾವೃತ್ತಿಃ ರುಕ್ । ಅ
165. ಚ್ಯುತನೂನುಃ ಕಾಮಯಸ್ಯ ಹಾಗವೃತ್ತಿಃ । ಶುಕಯಜುಃ
166. ಭರದ್ವಾಜಾ ಚೌಡಯನೂನುಃ ರ್ಲಿಂಗಯಸ್ಯ ಹಾಗವೃ
167. ತ್ತಿಃ । ರುಕ್ । ಹರಿತಃ ಕೂಚಿಭಟ್ಟನೂನುಃ ಅನಂತಸ್ಯಾ
168. ರ್ಧಂ । ಯಜುಃ । ಶಾಲಂಕಾಯನಗುಂಡನಪುತ್ರೋ ರಾಮಯ
169. ಸ್ಯಾರ್ಧಂ । ಯಜುಃ । ಕಾಶ್ಯಪೋನರಸಿಂಹನುತಃ ರ್ಮಲ್ಲಪ
170. ಸ್ಯಾರ್ಧಂ । ರುಕ್ । ಕಾಮರಸನುತಃಸಂಗಮ

V A—

171. ಸ್ಯಾರ್ಧಃ । ರುಕ್ । ಹರಿತಾ ಮಾಧವನೂನುಃ ಶಿಂಗಯ
172. ಸ್ಯಾರ್ಧಂಯಜುಃ ।
173. ಅಥಾಸ್ಯಾಗ್ರಹಾರಸ್ಯೇ ಶಾನ್ಯಾದಿ ಅಷ್ಟದಿಕ್ ।
174. ಸೀಮಾನಿರ್ಣ್ಣಯಃ ಕಥ್ಯತೇ । ಈಶಾನ್ಯದಶೀಮೆ ಹಗರ್ಯೈ
175. ಮೊಸಲೆಯೂಕೊಡಿದ ಹುಣಿಶೆಯಮರದಲ್ಲಿ ನಟ್ಟಕಲ್ಲುವಾಮನಮುದ್ರೆ
176. ಮೂಡಣಸೀಮೆ ಹಗರೆಯಪಡುವಣದಡದಲು ನಟ್ಟಕಲ್ಲು । ಆ
177. ಗ್ನೇಯದಸೀಮೆರೇಕೆಯ ಬೊಮ್ಮನ ಹ [ಳ್ಳಿ] ಬಡಗಣತೆವರ ಮೇಲ
178. ಣ ತುಗ್ಗಿಲ ಮರದಲ್ಲಿನಟ್ಟಕಲ್ಲು । ತೆಂಕಣಸೀಮೆ ಮೊಸಲೆಯ
179. ಬಡಗಣದಡದ ದೇವಾಲಯದ ದತ್ತಿನಲ್ಲಿನಟ್ಟಕಲ್ಲು ವಾ
180. ಮನಮುದ್ರೆ । ಆಜ್ಞೇಯದ ತೆಂಕಣಸೀಮೆ ಮಧ್ಯದ ಮೊಸಲ
181. ಯ ತೆಂಕಣ ದಡದ ಹಾಲಮೇಲೆ ನಟ್ಟಕಲ್ಲು ವಾಮನಮುದ್ರೆ
182. ನೈರುತ್ಯದಸೀಮೆ ಗೊಲ್ಲರಾಮನಕನಮೊಸಜೆಡತ್ತಿನಲ್ಲಿ
183. ನಟ್ಟಕಲ್ಲು ವಾಮನಮುದ್ರೆ । ಪಡುವಣಸೀಮೆ । ಕಿಲ್ಲಿಗು
184. ಡ ಪಡುವಣತೆವರಮೇಲೆ ನಟ್ಟಕಲ್ಲು । ವಾಯವ್ಯದಸೀಮೆ ಚಾ
185. ಕೋಜನಕೆಯ್ಯೊಳಗೆ ನಟ್ಟಕಲ್ಲು । ವಾಯವ್ಯದ ಯಿಶಾ
186. ನ್ಯದ ಸೀಮಾನಿರ್ಣ್ಣಯಕ್ಕೆ ಬುಕ್ಕಾಂಬುಧಿಯಶಾಸನ ಸ್ಥ
187. ವಾದ ಸೀಮೆ ಬೆಲದಿಂಗಲದಾಲುಪರ್ಯಂತರಮೇಲೆ ಆ
188. ಲ್ಲಿಂದಂಬಡಗಲುಅಕಲಿಂಯ ಗೋಡೆಯತೆವರು ವಿಡು
189. ದ ಬೋಗಯನ ಹಳ್ಳಿಯಸೀಮೆಯಲು ನಟ್ಟಕಲ್ಲು ವಾಮನ
190. ಮುದ್ರೆ * ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುರ್ನೃ ಪಾಣಾಂ ಕಾ
191. ಲೇ ಕಾಲೇಪಾಲನೀಯೋ ಭವದ್ಭಿಃ । ಸರ್ವಾನೇತಾನ್ಭಾವಿನಃ
192. ಪಾರ್ಥಿವೇಂದ್ರಾನ್ ಭೂಯೋಭೂಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ ।

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* ಇಲ್ಲಿ ಒಂದು ಸಣ್ಣ ಚಿತ್ರವಿದೆ.

193. ಅಕರೇ ಯಃಕರಗಾಡಃ ಸಗೋಕೋಟಿ ವಧಪ್ರದಃ । ಸ
194. ಕರೇಯಃ ಕರಸ್ತ್ಯಾಗಃ ಸಗೋಕಾಟಿಫ
195. ಲಪ್ರದಃ । ಶ್ರೀ
196. ರಾಮಚಂದ್ರಾಯ । ಶ್ರೀ ರಾಮನಾಥ
197. ನಮಃ

V B—

198. ಏಕೈವಭಗಿವೀ ಲೋಕೆಸರ್ವೇಷಾಮೇವಭೂಭೃತಾಂ । ನಭೋ
199. ಗ್ಯಾನಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾವಸುಂಧರಾ । ತ
200. ಟಾಕಾನಂ ಸಹಸ್ರುಣ ಕನ್ಯಾದಾನಶತನಚ । ಗವಾಂ
201. ಕೋಟಿಪ್ರದಾನೇನ ಭೂಮಿಹರ್ತ್ತಾನಶುಧ್ಯತಿ । ಸ್ವದತ್ತಾಂ
202. ಪರದತ್ತಾಂವಾ ಯಾಹರೇತವಸುಂಧರಾಂ । ಷಷ್ಟಿಂವರ್ಷ
203. ಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೆ ಕ್ರಿಮಿಃ । ಸ್ವ
204. ದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಾ ।
205. ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂಭ
206. ವೇತ್ । ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೆ ದಾನಾಚ್ಛ್ರೇ
207. ಯೋನುಪಾಲನಂ । ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋ
208. ತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ ॥ ಕರಕೃತ ಮಪರ
209. ಧಂ ಕ್ಷಂತುಮರ್ಹಂತು ಸಂತಃ । ಶ್ರೀ ಹರಿಹರ ಹಿರ
210. ಣ್ಯ ಗರ್ಭೇಭ್ಯೋನಮಃ । ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ
211. ಶ್ರೀ

Same text in Dêvanāgari characters.

निर्विघ्नमस्तु

I A—

1. **नमस्तुंगशिरश्चुंबि चंद्रचामरचारवे । त्रैलो**
2. **क्यनगरारंभमूलस्तंभाय शंभवे । कल्या**
3. **णमाकलयतां कलभाननो वं क्रीडासु यः करठिच**
4. **र्मे पितुः पिधाय । पूर्णद्विपेंद्रनटनैरभयप्रदानो**
5. **मोदं शिवस्य वितनोति महानटस्य । ज्ञान**
6. **प्रदीपनिर्ण्णीतनित्यतत्वार्थरूपिणी । जगंत्य**
7. **वंती वैखर्या सरस्वत्यस्तु वः श्रिये । उधृत्य**
8. **जलधेः भूमिं गंधमस्याः परामृशन् । घोणा**
9. **यां साधुसंधर्त्ता पातु क्रोडाकृतिः हरिः । गु**
10. **णैररिष्टानिशमंत्रयंती श्लाघ्यानि भाग्या**
11. **नि पुनर्ददाना । महीसुरेभ्यो महनीयकी**
12. **र्त्तिः सर्वंसहा सस्यफलानि सूतां । निदानमे**
13. **को नयनोत्सवानामानंदकारी जगतां त्रया**
14. **णां । सुधैकसत्रं सहजं श्रियो यः शमोषधी**
15. **नामधिपस्तनोतू । अस्ति स्वस्त्ययनं भूमेर्वंशः**

16. प्रांशुरकुंठितः । यदूनां कृष्णबंधूनां तल्लीलानि
17. त्यसाक्षिणां । तत्र संगमभूपालः क्षीराब्धेः
18. श्चन्द्रमाइव । आविरासीत्कलानाथः कामा
19. यीचंन्द्रिकाप्रियः । तौ दंपती समाराध्य पंपायाः
20. प्राणवल्लभं । तत्पंचवदनप्रख्यान् पुत्रान् प्रा
21. प्तौ महौजसः । आद्यो हरिहरो वीरो

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22. द्वितीयः कंपभूपतिः । तृतीयो बुक्कभूपालः श्रुतुर्थो मारपा
23. ह्वयः । तेषु पुत्रेषु दीव्यत्सु बुक्कभूपः सतां गतिः ।
24. स्वगोत्रपालको जातो मनुमांधात् संनि
25. भः । यत्प्रतापाग्निज ज्वाला जज्वालारातिकानने । य
26. त्कीर्त्तिः ककुभां चक्रे भांचक्रेनित्यमैदवीं । आद्यो मा
27. तंगसेवी बहुविपदपरः चक्रवर्त्यक्षदेवी नाम्नैकः
28. प्रासगर्हः सुरपतिगणिकासक्तचित्तः परोभूत् ।
29. सक्ष्वेळः कश्चिदन्यो मुनिपशुमहरत्तैरलं शांत
30. दोषः सत्वं बुक्कक्षमेशः स्फुरदुरुविभवैरुत्तमः सा
31. र्वभौमः । कृष्णश्च बुक्कभूपश्च बहुस्त्रीजनवल्लभौ ।
32. आद्यः कुवलयद्वेषी द्वितीयस्तस्य पालकः । कां
33. तासु विद्यमानासु तस्य प्रेमसमन्विता । गौरी गौ
34. रीव संजाता प्रेयसी भूभृतः सुता । तस्य बुक्कमही
35. पेन कार्त्तिकेयसमो गुणैः । उदपादि त्रयीधर्मत्रा
36. ता हरिहरो नृपः । न केवलं हरिस्त्रातुं हरो वा क
37. लिकल्मषात् । यतः संतो भुवं प्राप्तौदेवौ हरिहरं
38. विदुः । तस्याभवद्धर्मपत्नी मेलायी वनितोत्तमा
39. भूभृत्सुता भवानीव पुत्रिणी पुरविद्विषः । यस्तस्या
40. मुदपादि हर्यपमहीपालेन बुक्कक्षमाधीशः कल्प
41. महीरुहः सुमनसां वज्रो रिपुक्ष्माभृतां । तस्मादा
42. विरभूदुदारचरितः श्रीभूपतिर्यत्प्रसूः स्तिप्यायी
43. किल वीरसूगीरमगात् साकं हि कौसल्यया । त
44. त्पितुर्बुक्कभूपस्य भृत्यौ कामणवोन्नणौ । स्य
45. स्तौ यौ नायकाचार्यौ शरणागत पालकौ । जातौ लक
46. मनायिक्यामब्बेनायकपुंगवात् । तस्या मा?

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47. त्यो? बोमणस्तु धीरः सिंहपराक्रमः । स्वकुलोत्तारणे बुद्धि
48. मकरोद्धर्मतत्परः । कोटेकेरेरायदुर्गमध्ये प्र
49. वहति स्मया ॥ वंजेहळेति नदिका निलुगल्लसमी
50. पगा । मोसळेकुल्यया युक्ता भूमिः सस्योद्भव
51. क्षमा । तस्यां तटाकनिर्माणमादिक्षद्ब्राह्मणोत्तमान् ।
52. ते स्वकीयधनेनैव सेतुं व्यरचयन् बुधाः । दृष्ट्वा तटाकं
53. क्षेत्रं च बोम्मणस्वामितत्परः । प्रतापबुक्कराजाख्यं नि

54. र्मायादादुदारधीः । शाकाब्देद्विखवह्निचंद्रकलिते वर्षे
55. तथा क्रोधने मासे श्रावणिके ग्रहारमुदधेः पूर्वेथ चंद्र
56. ग्रहे । अब्धेनायकनंदनोगुणनिधिर्यः कामणस्या
57. नुजो बोम्मण्णः स्त्रिणवत्युपात्तगणनाविप्रोत्तमेभ्यो
58. दित । षट्कर्मनिरतास्ते तु ब्राह्मणाः श्शासनो
59. त्सुकाः । सत्याशिषो भाविनं तु सार्वभौमं वि
60. चिंत्य तं । आशीर्भिरभिनंद्याथ स्ववृत्तांतं न्यवे
61. दयन् । तैर्निवेदितकार्यस्तु भूपतिः सचिवैः
62. सह । निर्ण्णीय सीमामात्मीयां विरूपाक्षस्य
63. संनिधौ । प्रभवे वत्सरे ज्येष्टमासे सूर्यग्रहेस
64. ति । आचंद्रतारकं कर्त्तुं पितुर्नाम्नांकितं पुरं । प्रादात्ते
65. भ्यो भूसुरेभ्यः स्वमुद्रांकितशासनं । दानश्री
66. लतिका पुरामरतरौ रूढा भुवंसंश्रिता सलिंबा
67. थ शिवौ प्रतानविततताजीमूतवाहे पुनः । कर्ण्णे
68. कोरकिता ततः कुसुमिता भोजे समस्तोन्नते
69. सूते संप्रति भूपतो स्थिरपदा तत्तन्फलान्यर्जि
70. ता । अथ तस्मिन्नग्रहारे वृत्तिभा [जां] द्विजन्मनां ।
71. गोत्रनामानि शाखाश्च लिख्यंते देशभाषया ।
72. आत्रेय आदित्यात्मजो नागपस्यैका वृत्तिः । यजुः ।
73. लोहितः पिन्नयात्मजः पेद्देरेका वृत्तिः । यजुः ।

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74. श्रीवत्सो लख्खणात्मजः सोमनाथस्यैका वृत्तिः ।
75. यजुः । चिट्टयात्मजो नरसिंहस्य द्वे वृत्ती यजुः ।
76. शांडिल्यः । गंगाधरात्मजो बसवण्णस्यै
77. का वृत्तिः । आत्रेयः । शालावतो मल्लयसूनुर्विरू
78. पाक्षस्यैका वृत्तिः । यजुः । लोहितोलख्खयसूनुस्तिप्प
79. यस्यैका वृत्तिः । यजुः । श्रीवत्सो सूरिपेद्दिसूनु
80. नागयस्य द्वेवृत्ती । यजुः । आत्रेयोमाधवसूनु
80*a*. र्नागयस्यै का वृत्तिः यजुः । श्रीववत्सःकू च ना
81. र्यसूनुः संगुभट्टस्य द्वे वृत्ती यजुः लोहि
82. तः पेद्दिसूनुः पिन्नयस्यैका वृत्तिः । यजुः । शालावतो म
83. ल्लयसूनुः कूचनस्यैका वृत्तिः । यजुः । वसिष्ठः स्चा
84. वण्णसूनुः अनंतपस्यैका वृत्तिः । रुक्यगार्ग्यः शि
85. गयसूनुःलिंगपस्यैका वृत्तिः यजुः । कौंडिन्यो
86. गोकर्ण्णसूनुः पोचयस्यैका वृत्तिः स्तस्य अर्धं यजुः वसि
87. ष्ठश्चिमयसूनुः मुद्दपस्यैका वृत्तिः रुक् । भारद्वाजो
87*a*. येल्लयपेद्दिसूनुः मल्लयस्य द्वे वृत्ती । यजुः । भरद्वाजो
88. येल्लयपेद्दिसूनुः अप्पयस्यैका वृत्तिः यजुः । श्रीव
89. त्सो नरहरिसूनुः पेद्दिः द्वे वृत्ती । यजुः गार्ग्यो दे
90. चयसूनुः नरहरेरर्धं । यजुः । भारद्वाजो येल्लयसू

91. नुः मैल्लयस्य द्वे वृत्ती यजुः । श्रीवत्सो नरहरि
92. सूनुरप्पयस्य द्वे वृत्ती यजुः । गौतमो गोपाल
93. सूनुर्विरुपासस्यैका वृत्तिः यजुः काश्यपो केशव
94. सुतो विरूपाक्षस्यैका वृत्तिः रुक् । धनंजयो लक्ष्मण
95. सुतः शिंगयस्यैका वृत्तिः रुक् । कौशिकः पिन्नयसुतो
96. भैरवस्यैका वृत्तिः यजुः । भारद्वाजो मल्लयसुतः के
97. सवयस्यैका वृत्तिः यजुः । कुत्सो मल्लयसुतः

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98. अप्पयः स्यैकावृत्तिः । यजुः । कौंडिन्यो गोकर्ण्ण सूनुः
99. मांचयस्यैका वृत्तिः यजुः । विश्वामित्रो भूत
100. रससुतो मल्लयस्यैका वृत्तिः रुक् । भरद्वा
101. जो येल्लयसुतः चेन्नयस्यैका वृत्तिः यजुः । हरि
102. तगोत्रो पेद्दयपुत्रो लखयस्यद्वे वृत्ती यजुः ।
103. लोहितः पेद्दयपुत्रो कूचनस्य द्वे वृत्ती यजुः ।
104. गौतमो गोपालसुनुः गोंपयस्यार्ध वृत्तिः । यजुः ।
105. श्रीवत्सो पेद्दिजोस्य सूनुः पेद्देरेका वृत्तिः । यजुः
106. कपिगोत्रो नरहरिसूनुः पेद्देरेका वृत्तिः यजुः
107. गौतमो पेद्दिसूनुः मांधवस्यैका वृत्तिः य
108. जुः । श्रीवत्सो सोमरससुतो आदित्यस्यैका
109. वृत्तिः । रुक् । मोनभार्ग[व]गुंमयसुतो रामस्यैका
110. वृत्तिः रुक् । श्रीवत्सो लिंगयसूनु नागयस्यैका
111. वृत्तिः रुक् । कौशिको तिप्पयसूनुः चेनयस्य हा
112. गवृत्तिः । रुक् । कौंडिन्यो गोकर्ण्ण सुतो बस
113. वण्ण स्यार्धवृत्तिः यजुः । श्रीवत्सो तिप्पयसू
114. नुः नागपस्यैका वृत्तिः । तस्य च हागं च । यजुः
115. भरद्वाजो रेन्नयसूनुर्नारणदेवस्यैका वृत्तिः रु
116. क् । हरितो कूचयसूनुरल्लाडस्यैका वृत्तिः । य
117. जुः । काश्यपाविट्टयसूनुर्बुसुवस्य वृत्तश्चतुर्थां
118. शः । काश्यपो बाचयसूनुर्देवयस्यार्धं । रुक् ।
119. भरद्वाजो बोमयसूनु माकयस्यार्धं । शुक्ल
120. यजुः । भरद्वाजो सोमयसूनु रौभलनाथस्यार्धं
121. यजुः । कौशिकः सर्वज्ञपुत्रो पेद्दयस्यैका वृत्तिः य
122. जुः । शांडिल्य अप्पयसूनुर्माधवस्यार्धं य
122*a*. जुः

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123. कौशिकगोत्रो देचयसुतः शिंगयस्यैका वृत्तिः ।
124. यजुः । भरद्वाजगोत्रो अप्पण्णसूनुः वरदप
125. स्यैकावृत्तिः रुक् । भारद्वाजो चूडामणेरर्धं ।
126. रुक् । गौतमो मल्लयसूनुः केशवस्यार्धं यजुः । आ
127. त्रेयः केशवसुतो अप्पयस्यार्धं यजुः । अगस्त्यो

128. केशवसुतः स्तीकयस्यैका वृत्तिः । रुक् । जोस्यरें
129. मण्णसुतो मल्लयस्तैका वृत्तिः सामकः अत्रे । व
130. सिष्ठ एचयसुतः चौडप्पस्यैका वृत्तिः रुक् । भ
131. रद्वाजगौत्रो माधवदेवसुतः सोमयस्या
132. र्धं । रुक् । पराशरो शिंगयसूनुः भानोः
133. मुप्पागवृत्तिः यजुः । हरितः कूचनसु
134. तः पेद्दयस्यैका वृत्तिः यजुः । तस्या
135. नुजो नरहरेरेका वृत्तिः यजुः का
136. श्यप अल्लाडसूनुः विंठ्ठपस्य मुप्पागवृत्तिः
137. यजुः । शांडिल्यः तिप्पयसूनुः पेद्दरेका वृत्तिः
138. यजुः । गार्ग्यः मंचनसूनुः शिंगयस्यैका
139. वृत्तिः । यजुः । काश्यपः मंचेनसूनुः औभलस्यै
140. का वृत्तिः । यजुः शांडिल्यः गंगंण्णसूनुः स्वा
141. मयस्यैका वृत्तिः रुक् । भरद्वाजः पिन्नय
142. पुत्रो देचयस्यैका वत्तिः यजुः । आत्रेय ल
143. क्ष्मणपुत्रः कंपण्णस्यैका वृत्तिः रक् तिप्प
144. यसूनुः र्लखयस्यार्धं । रुक् । गौतमो गो
145. पयसूनुः गैंगयस्यैका वृत्तिः । यजुः ।

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146. हरितः स्तल्लयसूनुः विरूपाक्षस्यार्धं । यजु
147. काश्यपः सायप्पसूनुर्माधवस्यैका
148. वृत्तिः तस्याप्यर्धं । वा रुक् । वसिष्ठो गंग
149. धरसूनु र्नागपस्यैका वृत्तिः । काश्यपो
150. बंकरससूनुः विठ्ठपस्यैका वृत्तिः रुक् । भ
151. रद्वाजो चेन्नयसूनुः शिंगयस्यैका वत्तिः । यजुः
152. कौशिकः सर्वज्ञसूनुः हौन्नपस्यैका वृत्तिः । यजुः
153. भरद्वाजो नागयसूनु चौडयस्य मुप्पागवृत्तिः
154. यजुः । पाराशरजन्नयसूनु : पेद्दरेका वृत्तिः यजुः ।
155. भरद्वाजो लख्खयसूनुः शिंगयस्यैका वृत्तिः यजुः ।
156. काश्यपो भोगनाथस्यैका वृत्तिः रुक् । श्रीवत्सो अ
157. प्पयसूनु श्रीधरस्यैका वृत्तिः । यजुः । भरद्वाजो रान
158. पसूनु नागपस्यैका वृत्तिः । रुक् । गोदूरमल्लरस
159. सुत आदित्यस्यैका वृत्तिः । रुक् । शांडिल्य अप्पण्ण
160. सूनु विंठ्ठपस्यार्धं । रुक् । वसिष्ठ अल्लप्पसुतः दे
161. वण्णस्यार्धं । रुक् । आत्रेयः रामेश्वरसुत
162. अण्णमभट्टस्यैका वृत्तिः यजुः । आ
163. त्रेयः नल्लयसूनुः कोटिस्यार्धं । यजुः काश्यपो
164. नागयसूनुः मंचनस्यैका वृत्तिः रुक् । अ
165. च्युतसूनुः कामयस्य हागवृत्तिः । शुकयजुः
166. भरद्वाजा चौडयसूनुः लिंगयस्य हागवृ

167. त्तिः । रुक् । हरितः कूचिभट्टसूनुः अनंतस्या
168. र्धं । यजुः । शालंकायन गुंडनपुत्रो रामय
169. स्यार्धं । यजुः । काश्यपो नरसिंहसुतः मल्लप
170. स्यार्धं । रुक् । कामरससुतःसंगम

V A—

171. स्यार्धः रुक् । हरिता माधवसूनुः शिंगय
172. स्यार्धं यजुः ।
173. अथास्याग्रहारस्येशान्यादि अष्टदिक्
174. सीमानिर्णयः कथ्यते ।

(After this some lines are written in Kannaḍa language).

190. सामान्योयं धर्मसेतुर्नृपाणां का
191. ले काले पालनीयो भवद्भिः । सर्वानेतान् भाविनः
192. पार्थिवेन्द्रान् भूयो भूयोयाचते रामचंन्द्रः ।
193. अकरेयः करगाडः सगोकोटिवधप्रदः । स
194. करेयः करस्यागः सगोकाटिफ
195. लप्रदः । श्री
196. रामचंद्राय } श्री रामनाथ
197. नमः }

I B—

198. एकैव भगिनी लोके सर्वेषामेव भूभृतां । न भो
199. ग्या न करग्राह्या विप्रदत्ता वसुंधरा । त
200. टाकानं सहस्रुण कन्यादानशतन च । गवां
201. कोटिप्रदानेन भूमिहत्ता न शुध्यति । स्वदत्तां
202. परदत्तां वा या हरेत वसुंधरां । षष्टिं वर्ष
203. सहस्राणि विष्ठायां जायते क्रिमिः । स्व
204. दत्ताद्विगुणं पुण्यं परदत्तानुपालना
205. परदत्तापहारेण स्वदत्तं निष्फलं भ
206. वेत् । दानपालनयोर्मध्ये दानाच्छ्रे
207. योनुपालनं । दानात् स्वर्गमवाप्नो
208. ति पालनादच्युतं पदं ॥ करकृतमपरा
209. धं क्षंतुमर्हंतु संतः । श्रीहरिहर हिर
210. ण्य गर्भेभ्योनमः । श्री श्री श्री श्री
211. श्री.

Transliteration.

I A—

1. nirvighnam astu
1*a*. namas tunga-śiraś-chumbi-chandra-châmara-châravê | trailô-
2. kya-nagarâ-rambha-mûla-stambhâya Śambhave | kalyâ-
3. ṇam âkalayatâm Kalabhânanô vam[1] kriḍâsu yah karaṭi-cha-

1 Read vah

4. rma pituḥ pidhâya | pûrṇṇa-dvîpêndra-naṭanair abhaya-pradânô
5. môdaṃ Śivas (t) ya vitanôti mahânaṭasya | jñâna-
6. pradîpa-nirṇṇîta-nittya-tatvârtha-rûpiṇî jaganttya-
7. vantî vaikharyâ Sarasvatyastu vaḥ śriye | udhṛittya
8. jaladhê (ḥ) r bhûmiṃ gandhaṃ asyâḥ parâmṛiśan | ghôṇâ-
9. yâṃ sâdhu saṃdharttâ pâtu krôḍâkṛitir Harih | gu-
10. ṇair arishṭâni śamaṃ nayaṃtî ślâghyâni bhâgyâ-
11. ni punar dadânâ | mahîsurêbhyô mahanîya-kî-
12. rttiḥ sarvaṃsahâ sasya-phalâni sûtâṃ | nidânam ê-
13. kô nayanôtsavânâṃ ânaṃdakârî jagatâṃ trayâ-
14. ṇâṃ | sudhaika-satraṃ sahajaṃ Śriyô yaḥ śam ôshadhî-
15. nâm adhipas tanôtû | asti svastyayanaṃ bhûmêr vaṃśaḥ
16. prâṃśur akuṃṭhitaḥ | Yadûnâṃ Kṛishṇa-bamdhûnâṃ tal-lîlâ-ni-
17. ttya-sâkshiṇâm | tatra Saṃgama-bhûpâlah Kshîrabdhêś
18. Chaṃdramâ iva | âvirâsît kalânâthaḥ Kâmâ-
19. yî-chandrikâ-priyah | tau daṃpatî samârâdhya Paṃpâyâh
20. prâṇa-vallabhaṃ | tat-pancha-vadana-prakhyân putrân prâ-
21. ptau mahaujasaḥ | âdyô Hariharô vîrô

II A—

22. dvitîyaḥ Kaṃpa-bhûpatih | tṛitîyô Bukka-bhûpâla (ḥ) ś chaturthô **Mârapâ-**
23. hvayaḥ | têshu putrêshu dîvyatsu Bukka-bhûpaḥ śatâṃ gatiḥ |
24. sva-gôtra-pâlakô jâtô Manu-Mândhâtṛi-samṇi-
25. bhaḥ | yat-pratâpâgni-ja-jvâlâ jajvâlârâti-kânanê | yat-
26. kîrttih kakubhâṃ chakre bhâ-chakrê nityam aiṃdavîṃ | âdyô mâ-
27. tanga-sêvî bahu-vipad aparah chakravarty aksha-dêvî nâmnaikah
28. pràpta-garhah Surapati-gaṇikâ-sakta-chittah parô'bhût |
29. sa-kshvêḷah kaśchid anyô muni-paśum aharat tair alaṃ śâṃta-
30. dôshah sa-tvaṃ Bukka-kshamêśah sphurad-uru-vibhavair uttamah sâ-
31. rvabhaumah | Kṛishṇaścha Bukka-bhûpaścha bahu-strî-jana-vallabhau |
32. âdyah kuvalaya-dvêshî dvitîyas tasya pâlakah | kâṃ-
33. tâsu vidyamânâsu tasya prêma-samanvitâ | Gaurî Gau-
34. rîva saṃjâtâ prêyasî bhûbhṛitah sutá | tasya Bukka-mahî-
35. pêna Kârttikêya-samô guṇaih | udapâdi trayî-dharma-trâ-
36. tâ Hariharô nṛipah | na kêvalaṃ Haris trâtuṃ Harô vâ ka-
37. li-kalmashât | yatah santô bhuvaṃ prâptau dêvau Hariharaṃ
38. viduh | tasyâbhavad dharma-patnî Mêlâyî vanitôttamâ
39. bhûbhṛit-sutâ Bhavânîva putriṇî Pura-vidvishah | yas tasyâ-
40. m udapâdi Haryapa-mahîpâlêna Bukkakshamâdhîśah kalpa-
41. mahîruhah sumanasâṃ vajrô ripu-kshmâbhṛitâṃ | tasmâd â-
42. virabhûd udâra-charitah śrî Bhûpatir yat-prasû(h)s Tippâyî

43. kila vîrasû-giram agât sâkaṃ hi Kausalyayâ | tat-
44. pitur Bukka-bhûpasya bhṛittyau Kâmaṇa-Boṃnaṇau | sya-
45. stauṃ yôṃ[1] nâyakâchâryau śaraṇâgata-pâlakau | jâtau Laka-
46. ma-nâyikyâṃ Abbenâyaka-puṃgavât | tasyâmâ-

II B—

47. tyô Bomaṇastu dhîrah simha-parâkramah | sva-kulôttâraṇê buddhi-
48. m akarôd dharma-tatparah | Kôṭekeṛe-Râyadurga-madhyê pra-
49. vahati sma yâ | Banjehaḷêti nadikâ Nilagallu-samî-
50. pagâ | Mosaḷe-kulyayâ yuktâ bhûmih sasyôdbhava-
51. kshamâ | tasyâṃ taṭâka-nirmâṇam âdikshad brâhmaṇôttamân | .
52. tê svakîya-dhanênaiva sètuṃ vyarachayan budhâh | dṛishṭvâ taṭâkaṃ
53. kshêtraṃ cha Bomnaṇa (s) svâmi-tatparah | Pratâpa Bukka-râjâkhyaṃ ni-
54. rmâyâdâd udâra-dhîh | śâkâb dêdri kha vanhi Chaṃdra kalitê varshê
55. tathâ Krôdhanê mâse Śrâvaṇike'grahâram udadhêh pûrvê'tha Chandra-
56. grahe | Abbênâyaka-naṃdanô guṇanidhir yah Kâmaṇasyâ-
57. nujô Boṃnaṇṇahs triṇavatyupâtta-gaṇanâ-viprôttamêbhyô'
58. dita | shaṭ-karma-niratâs tê tu Brâmhaṇâh śâsanôt-
59. sukâh | sattyâśishô bhâvinaṃ tu sârvabhaumaṃ vi-
60. chiṃttya taṃ | âśirbhir abhinandyâ' tha sva-vṛittântaṃ nyavê-
61. dayan | tair nivêdita-kâryas tu Bhûpatih sachivaih
62. saha | nirṇîya sîmâm âtmîyaṃ Virûpâkshasya
63. saṃnidhau | Prabhavê vatsare Jyêshṭha-mâsê Sûrya-grahê sa-
64. ti | âchandratârakaṃ karttuṃ pitur nâmnâṃkitaṃ puram | prâdât tê-
65. bhyô bhûsurêbhyah sva-mudrâṃkita-śâsanaṃ | dâna-śrî-
66. latikâ pura' maratarau rûḍhâ bhuvaṃ saṃśritâ saliṃbâ-
67. tha[2] Śibau pratâna-vitatâ Jîmûtavahê punah' | Karṇṇê
68. kôrakitâ tatah kusumitâ Bhôjê samastônnate
69. sûtê saṃprati Bhûpatô sthirapadâ tattan phalânyarji-[3]
70. tâ | atha tasminn agrahârê vṛitti-bhâjâ[ṃ]dvijanmanâṃ |
71. gôtra-nâmâni śâkhâśeha likhyaṃtê dêśa-bhâshayâ |
72. Âtrêya Adityâtmajê Nâgapasyaikâ vṛittih | yajuh |
73. Lôhitah Pinnayâtmajah Peddêr êkâ vṛittih | yajuh |

III A—

74. Śrîvatsô Lakhkhaṇâtmajah Sômanâthasyaikâ vṛittih
75. yajuh | Chiṭṭayâtmajô Narasiṃhasya dvê vṛittî yajuh |
76. Śâṃḍilyah | Gaṃgâdharâtmajô Basavaṇṇasyai-
77. kâ vṛittih | Âtrêyah Śâlâvatô Mallaya-sûnur Virû-
78. pâkshasyaikâ vṛittih | yajuh | Lôhitô Lakhkhaya-sûnus Tippa-
79. yasyaikâ vṛittih | yajuh | Śrivatsô sûri Peddisûnu-

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1 Read syâtâm yau. 2 Read sâlambyâtha. 3 Read tat tat phalânyûrjitâ.

80. Nâgayasya dvê vṛitti ' yajuh ' Atrêyô Mâdhava-sûnu
80*a*. r Nâgayasyaikâ vṛittih yajuḥ ' Śrîvatsah Kûchanâ-
81. rya-sûnuh Sangubhaṭṭasya dvê vṛittî yajuh ' Lôhi-
82. tah Peddi-sûnuh Pinnayasyaikâ vṛittih ' yajuh ' Śâlâvatô Ma-
83. llaya-sûnuḥ Kûchanasyaikâ vṛittih yajuh ' Vasishṭhah(Ś)Châ-
84. vaṇṇa-sûnuh Anantapasyaikâ vṛittih ' Ruk ' Gârgyah Śiṃ-
85. gaya-sûnur Liṃgapasyaikâ vṛittih yajuh ' Kauṃḍinyô
86. Gôkarṇṇasûnuh Pôchayasyaikâ vṛittih(s) tasya arddhaṃ yajuh Vasi-
87. shṭhaś Chimaya-sûnuh Muddapasyaikâ, vṛittih Ruk ' Bhâradvâjô
87*a*. Yellaya-peddi-sûnuh(r) Mallayasya dvê vṛittî ' yajuḥ ' Bharadvâjô '
88. Yellayapeddi-sûnuh Appayasyaikâ vṛittih yajuh ' Śrîva-
89. tsô Narahari-sûnuh Peddih dvê vṛittî yajuh ' Gârgyô Dê-
90. chaya-sûnuh(r) Naraharêr ardhaṃ ' Yajuh ' Bhâradvâjô Yellaya-sû-
91. nuh(r) Mallayasya dvê vṛittî yajuh ' Śrîvatsô Narahari-
92. sûnur Appayasya dvê vṛittî yajuh ' Gautamô Gôpâla-
93. sûnur Virûpâsasyaikâ vṛittih ' Yajuh Kâśyapô Kêśava-
94. sutô Virupâkshasyaikâ vṛittih ' Ruk ' Dhanaṃjayô Lakshmaṇa-
95. sutah Śiṃgayasyaikâ vṛittih ' Ruk ' Kauśikah Pinnayasutô
96. Bhairavasyaikâ vṛittih yajuh ' Bhâradvâjô Mallaya-sutah Kê-
97. savayasyaikâ vṛittih ' yajuh Kutsô Mallaya-sutah

III B—

98. Appayasyaikâ vṛittih ' yajuh ' Kauṃḍinyô Gôkarṇṇa-sûnuh
99. Mâchayasyaikâ vṛittih Yajuh ' Viśvâmitrô Bhûta-
100. rasa-sutô Mallayasyaikâ vṛittih Ruk ' Bharadvâ-
101. jô Yellaya-sutah Chennayasyaikâ vṛittih Yajuh ' Hari-
102. ta-gôtrô Peddaya-putrô Lakhkhayasya dvê vṛittî Yajuh '
103. Lôhitah Peddaya-putrô Kûchanasya dvê vṛittî Yajuh '
104. Gautamô Gôpâla-sûnuh(r) Gôpayasyârdha-vṛittih ' Yajuḥ '
105. Śrîvatsô Peddijôsya-sûnuh Peddêr êkâ vṛittih ' Yajuh
106. Kapigôtrô Narahari-sûnuh Peddêr êkâ vṛittih yajuh
107. Gautamô Peddi-sûnuh(r) Mâdhavasyaikâ vṛittih ya-
108. juh ' Śrîvatsô Sômarasa-sutô Âdityasyaikâ
109. vṛittih ' Ruk ' Mônabhârga[va]-Gummaya-sutô Râmasyaikâ
110. vṛittih Ruk ' Śrîvatsô Liṃgaya-sûnu-Nâgayasyaikâ
111. vṛittih Ruk ' Kauśikô Tippaya-sûnuh Chênayasya hâ-
112. ga-vṛittih ' Ruk ' Kauṃḍinyô Gôkarṇṇa-sutô Basa-
113. vaṇṇasyârdha-vṛittih yajuh ' Śrîvatsô Tippaya-sû-
114. nuh Nâgapasyaikâ vṛittih tasya cha hâgaṃ cha ' yajuh
115. Bharadvâjô Remnaya-sûnur Nâraṇadêvasyaikâ vṛittih Ru-
116. k ' Haritô Kûchaya-sûnur Allâḍasyaikâ vṛittih ya-

117. juh ! Kâśyapâ Viṭhṭhaya-sûnur Busuvasya vṛittaś[1] chaturthâṃ-
118. śah ! Kâśyapô Bâchaya-sûnur Dêvayasyârdhaṃ ! Ruk !
119. Bharadvâjô Bomaya-sûnu-Mâkayasyârdhaṃ ! Śukla-
120. yajuh ! Bharadvâjô Sômaya-sûnur Aubhalanâthasyârdhaṃ
121. yajuh Kauśikah Sarvajña-putrô Peddayasyaikâ vṛittih ya-
122. juh ! Śâṃḍilya Appaya-sûnur Mâdhavasyârdhaṃ ya-
122*a*. juh

IV A—

123. Kauśika-gôtrô Dêchaya-sutah Śiṃgayasyaikâ vṛittih !
124. yajuh ! Bharadvâja-gótrô Appaṃṇa-sûnuh Varadapa-
125. syaikâ vṛittih Ruk ! Bhâradvâjô Chûḍâmaṇêr ardhaṃ !
126. Ruk ! Gautamô Mallaya-sûnuh Kêśavasyârdhaṃ Yajuh ! Â-
127. trêyah Keśava-sutô Appayasyârdhaṃ yajuh ! Agastyô
128. Kêśava-sutaḥ Stîkayasyaikâ vṛittih ! Ruk ! Jôsya Reṃ-
129. maṇṇa-sutô Mallayastyaikâ vṛittih Sâmakah Atrê ! Va-
130. sishṭha Êchaya-sutah Chauḍappasyaikâ vṛittih Ruk ! Bha-
131. radvâja-gotrô Mâdhavadêva-sutah Sômayasyâ-
132. rdhaṃ ! Ruk ! Parâśarô Śiṃgaya-sûnuh(r) Bhânóh
133. (r) muppâga-vṛittih yajuh ! Haritah Kûchana-su-
134. tah Peddaya-syaikâ vṛittih yajuh ! tasyâ-
135. nujô Naraharêr êkâ vṛittih yajuh ! Kâ-
136. śyapa Allâḍa-sûnuh Viṭhṭhapasya muppâga vṛittih
137. yajuh ! Śâṃḍilyah Tippayasûnuh Peddêr êkâ vṛittih
138. Yajuh ! Gârgyah Manchana-sûnuh Śi[ṃ]gayasyaikâ
139. vṛittih ! yajuh ! Kâśyapah Maṃchana-sûnuh Aubhalasyai-
140. kâ vṛittih ! Yajuh ! Śâṇḍilyah Gaṃgaṃṇṇa-sûnuh Svâ-
141. mayasyaikâ vṛittih Ruk ! Bharadvâjah Pinnaya-
142. putrô Dêchayasyaikâ vattih[2] yajuh ! Âtrêya La-
143. kshmaṇa-putrah Kaṃpaṇṇasyaikâ vṛittih Rak[3] ! Tippa-
144. ya-sûnur Lakhayasyârdhaṃ ! Ruk ! Gautamô Gô-
145. paya-sûnuh(r) Gaṃgayasyaikâ vṛittih ! yajuh !

IV B—

146. Haritah (s)Tallaya-sûnuh ! Virûpâkshasyârdhaṃ ! yaju
147. Kâśyapah Sâyappa sûnur Mâdhavasyaikâ
148. vṛittih tasyà-pyardhaṃ ! Ruk ! Vasishṭhô Gaṃgâ-
149. dhara-sûnur Nâgapasyaikâ vṛittiḥ ! Kâśyapô
150. Baṃkarasa-sûnuḥ Viṭhṭhapasyaikâ vṛittih Ruk ! Bha-
151. radvâjô Chennaya-sûnuh Śiṃgayasyaikâ vṛittih ! yajuh !
152. Kauśikah Sarvajña-sûnuh Honnapasyaikâ vṛittih ! yajuh

1 Read vṛittêś. 2 Read vṛittih. 3 Read Ruk.

153. Bharadvâjô Nâgaya-sûṇu Chauḍayasya muppâga vṛittih
154. Yajuh | Parâśara Jannaya-sûnuh Peddêr êkâ vṛittih yajuh |
155. Bharadvâjô Lakhkhaya-sûnuh Śiṃgayasyaikâ vṛittih yajuh |
156. Kâśyapô Bhôganâthasyaikâ vṛittih Ruk | Śrîvatso A-
157. ppaya-sûnu Śrîdharasyaikâ vṛittih | yajuh | Bharadvâjô Râna-
158. pa-sûnu-Nâgapasyaikâ vṛittih | Ruk | Gôṭûra Mallarasa-
159. suta Âdityasyaikâ vṛittih | Ruk | Śâṃḍilya Appaṇṇa-
160. sûnur Viṭhṭhapasyârdhaṃ | Ruk | Vasishṭha Allappa-sutah Dê-
161. vaṇṇa-syârdhaṃ | Ruk | Âtrêyah Râmêśvara-suta
162. Aṇṇamabhaṭṭasyaikâ vṛittih yajuh | Â-
163. trêyah Nallaya-sûnuh Koṭi-syârdhaṃ | yajuh Kâśyapô
164. Nâgâya-sûnur Manchana-syaikâ vṛittih Ruk | A-
165. chyuta-sûnuh Kâmayasya hâga vṛittih | Śuka yajuh[1]
166. Bharadvâjâ Chauḍaya-sûnuh(r) Liṃgayasya hâga-vṛi-
167. ttih | Ruk | Haritah Kûchibhaṭṭa-sûnuh Anantasyâ-
168. rdhaṃ | yajuh | Śâlaṃkâyana Guṃḍanaputrô Râmaya-
169. syârdham | yajuh | Kâśyapô Narasiṃha-sutah(r) Mallapa-
170. syârdhaṃ | Ruk | Kâmarasa-sutah Saṃgama-

V A—

171. syârdhaṃ | Ruk | Haritâ Mâdhava-sûnuh Śiṃgaya-
172. syârdhaṃ yajuh |
173. athâsyâgrahârasy êśânyâdi ashṭa-dik-
174. sîmâ-nirṇṇayah kathyatê | Iśânyada-śîme Hagar(yai)
175. Mosaleyû kûḍida huṇiśeya maradalli naṭṭa kallu Vâmana-mudre-
176. mûḍaṇa sîme Hagareya paḍuvaṇa daḍadalu naṭṭa kallu | Â-
177. gnêyada sîme rêkeya Bomnana ha[ḷḷi] baḍagaṇa tevara mêla-
178. ṇa tuggila-maradalli naṭṭa kallu | teṃkaṇa sîme Mosaliya
179. baḍagaṇa daḍada dêvâlayada dattinalli naṭṭa kallu vâ-
180. mana-mudre | Âjnêyada teṃkaṇa sîme madhyada Mosali-
181. ya teṃkaṇa daḍada hâla mêle naṭṭa kallu vâmana-mudre
182. nairutyada sîme Gollarâmana kana Mosajeḍattinalli
183. naṭṭa kallu vâmana mudre | paḍuvaṇa sîme Killigu-
184. ḍa paḍuvaṇa tevaramêle naṭṭa kallu | vâyavyada sîme | Châ-
185. kôjana keyyoḷage naṭṭa kallu | vâyavyada Îśâ-
186. nyada sîmânirṇṇayakke Bukkâṃbudhiya śâsanastha-
187. vâda sîme Belidiṃgaladâlu parayaṃtara mêle a-
188. llimḍaṃ baḍagalu Akaliya gôḍeya tevaru Viḍu-
189. da Bôgayanahaḷḷiya sîmeyalu naṭṭa kallu Vâmana-

1: Read Śuklayajuh.

190. mudre * sâmânyôyaṃ dharma-sêtur nṛipâṇâṃ kâ-
191. lê kâlê pâlanîyô bhavadbhih | sarvân êtân bhâvinah
192. pârthivêndrân bhuyô bhuyô yâchatê Râmachandrah |
193. akarê yah karagâḍah sa gô-kôṭi-vadha-pradah | sa-
194. karê yah karastyâgah sa gó-kôṭi-pha-
195. la-pradah | śrî
196. Râmachaṃdrâya (in Kannaḍa characters) Śrî Râmanâtha
197. namah

I B—

198. êkaiva bhagivî lôkê sarvêshâm êva bhûbhṛitâṃ | na bhô-
199. gyâ na kara-grâhyâ vipra-dattâ vasuṃdharâ | ta-
200. ṭâkânaṃ sahasuṇa kanyâ-dâna-śatâna cha | gavâṃ
201. kôṭi-pradânêna bhumi-hattâ na śudhyati | sva-dattâṃ
202. para-dattâṃ vâ yâ harêta vasuṃdharâṃ | shashṭiṃ varsha-
203. sahasrâṇi vishṭâyâṃ jâyate krimih | sva-
204. dattâ [d]dviguṇaṃ puṇyaṃ para-dattâ-nu-pâlanâ |
205. paradattâpahârêṇa sva-dattaṃ nishphalṃ bha-
206. vêt | dâna-pâlanayôr madhye dânâ chhrê-
207. yô'nupâlanaṃ | dânât svargam avâpnô-
208. ti pâlanâd achyutaṃ padaṃ ‖ kara-kṛitam aparâ-
209. dhaṃ kshaṃtum arhaṃtu saṃtaḥ | Śrî Harihara-Hira-
210. ṇyagarbhêbhyô namaḥ śrî śrî śrî śrî
211. śrî

Translation.

Lines 1—15.

May there be no obstacles.

Salutation to Śambhu, beautiful with the fly-flap the moon touching his lofty head and the foundation pillar for the city of the three worlds. May the Elephant-faced (Gaṇêśa) who for sport puts on the elephant skin of his father and with the dancing movements of a fully formed elephant, removing fear (from devotees), causes happiness to the Great Dancer (Śiva). May Sarasvati who explains the meaning of the eternal truth as revealed by the light of wisdom and who protects the universe by her power of speech bring you prosperity. May Hari who assumed the form of Boar and raising up the earth from the ocean felt its smell with his snout and supported it firmly protect (you). May the Earth of great glory who by her good qualities wards off misfortune and bears great wealth yield repeatedly abundant crops and fruits for the Brahmans. May Moon, the lord of herbs, the sole source for the joy in the eyes, bringer of delight to the three worlds, the sole abode of nectar, and the brother of Lakshmî bring peace to the world.

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* There are many mistakes in the imprecatory verses.

Lines 15—34.

There shines the glorious lineage of Yadus, the kinsmen of Kṛishṇa and the witnesses to his sports, dispensers of happiness to earth and free from imperfections. In that lineage arose Sangama-bhûpâla, like the moon rising from the milky ocean, lord of digits (arts), beloved of the moonlight Kâmâyi (his wife). That couple worshipping the Lord of Pampâ got sons of great prowess resembling the five faces of the god. The first of these was the brave Harihara, the second Kampabhûpati, the third Bukkabhûpati and the fourth was called Mârapa. While these sons prospered, king Bukka, the refuge of the righteous, equal to Manu and Mândhâtṛi became the preserver of his lineage. The flames of the fire of his prowess burnt brightly in the forest of enemies. His fame made the cardinal directions white like the light of the moon in the heavenly circle. The first (of the past great emperors) was a devotee of Mâtanga (elephants or chaṇḍâlas). The second suffered from great calamities; another played with dice; another was cursed with a bad name; another felt infatuated over a dancing girl of Indra; another was born with poison; another seized the cow of the chief of ascetic :— enough with these (old emperors). You, King Bukka, free from all blemishes and possessed of great splendour are the best of sovereigns. [The names of the emperors of the past age referred to are Kâkutstha, Hariśchandra, Naḷa, Purukutsa, Purûrava, Sagara and Kârtavîrya]. Kṛishṇa and Bukkabhûpa are beloved of many women, the first is the enemy of Kuvalaya (elephant of that name), the second is the protector of Kuvalaya (earth). Among the several wives of his, Gauri full of love and daughter of a king, was his most beloved queen like Gauri, the daughter of the Himâlayas of the god Śiva.

Lines 35—44.

From that king Bukka, was born King Harihara, an equal of Kârtikêya in good qualities, and a protector of Vêdic dharma. Neither Hari alone nor Hara alone is able to protect the world from the evil of Kali. The good people believe that both the above gods have come to earth in the form of Harihara. His lawful wife was Mêlâyi, the best of women, bearing sons like Bhavâni, wife of Śiva. By her Harihara got a son Bukka, who was a Kalpa tree to the learned men and a thunderbolt to the mountains the hostile kings. His son was Bhûpati, noble in character, whose mother Tippâyi was a *vîrasû* (the mother of a hero) like Kausalyâ.

Lines 44—54.

Two servants of his father Bukka Bhûpa were Kâmaṇa and Bommaṇa, chiefs of nâyakas (*lit.* lords; applied usually to the Bêḍas), protectors of those who took shelter under them. They were the sons of Lakamanâyiki and Abbenâyaka. His minister Bommaṇa who was bold and powerful like a lion and was engaged in acts of dharma, made up his mind to do something that would bring merit to his lineage. Thereupon he instructed some great Brahmans to build a tank across the small stream called Banjehaḷḷa which flows near Nilugallu between Kôṭekere and

Râyadurga and is joined by a small tributary called Mosaḷe. The Brahmans built up an embankment accordingly with their own funds. Seeing the tank and the wet lands under it, the liberal-minded Bommaṇa, devoted to his master, granted them to the Brahmans under the name newly given, Bukkarâjapura.

Lines 54—70.

In the Śaka year counted by mountains, sky, fires and moon (1307), in the year Krôdhana, in the month Śrâvaṇa, on the occasion of lunar eclipse, Bommaṇṇa, son of Abbenâyaka and younger brother of Kâmaṇa, a treasure of good qualities, granted the agrahâra, east of the tank to ninety-three eminent Brahmans. Those Brahmans, engaged in six Karmas, whose blessings prove true, desirous of getting a charter (śâsanôtsukâh) and thinking that he (Bhûpati) would be their future sovereign (went to him), blessed him and narrated their object. Bhûpati heard their representation and with the help of his ministers determined the boundaries of the villages and in the presence of Virûpaksha (god), in the year Prabhava, in the month Jyêshṭha, during a solar eclipse granted, in order to last as long as moon and stars endure, the village named after his father to the Brahmans with a śâsana on which his seal was engraved. The creeper of gift which was formerly attached to the celestial tree came to earth attached to Śibi. With Jîmûtavâhana it became full of shootings and bore buds in the time of Karṇa and under the lofty Bhôja it flowered. Now under Bhûpati the creeper of gift is firmly established and prospering highly yields the several fruits (desired).

Lines 70—81.

Then the gôtras, names and śâkhâs of the Brahmans who own vṛittis in this agrahâra are written in the vernacular of the country.[1]

To Nâgapa, son of Âditya of Âtrêyagôtra is given one vṛitti. He belongs to Yajuś-śâkha. Peddi, son of Pinnaya of Lôhita-gôtra and Yajur-vêda owns one vṛitti: Sômanâtha, son of Lakkhaṇa of Śrîvatsa-gôtra and Yajur-vêda, one vṛitti: Narasimha, son of Chiṭṭaya of Śâṇḍilyagôtra, of Yajur-vêda, two vṛittis: Basavaṇṇa son of Gangâdhara of Âtrêya-gôtra of Yajur-vêda, one vṛitti: Virûpâksha, son of Mallaya of Śâlâvata-gôtra and Yajur-vêda, one vṛitti: Tippaya, son of Lakhkhaya of Lôhitagôtra and Yajur-vêda, one vṛitti: Nâgaya, son of Sûripeddi of Śrivatsa-gôtra and Yajur-vêda, two vṛittis: Nâgaya, son of Mâdhava of Âtrêya-gôtra gets one vṛitti: Sangubhaṭṭa, son of Kûchanârya of Śrîvatsa-gôtra and Yajur-vêda, two vṛittis.

Lines 82—172.

Pinnaya, son of Peddi of Lôhita-gôtra and Yajur-vêda has one vritti: Kûchana, son of Mallaya of Śâlâvata-gôtra and Yajur-vêda has one vṛitti: Anaṃtapa, son of Châvaṇṇa of Vasishṭha-gôtra and Rig-vêda has one vṛitti: Liṃgapa, son of Śiṃgaya of Gârgya-gôtra and Yajur-vêda has one vṛitti: Pôchaya son of Gôkarṇa.

1 The details however are given in Sanskrit only in the śâsana.

of Kauṇḍinya-gôtra and Yajur-vêda has one and half of a vṛitti: Muddapa, son of Chimaya of Vasishṭa-gôtra and Ṛig-vêda has one vṛitti: Mallaya, son of Yellaya-peddi of Bhâradvâja-gôtra and Yajur-vêda gets two vṛittis. Appaya, son of Yêllaya-peddi of Bhâradvâja-gotra and Yajur-vêda has one vṛitti: Peddi, son of Narahari of Śrîvatsa-gôtra and Yajur-vêda has two vṛittis: Narahari, son of Dêchaya of Gârgya-gôtra and Yajur-vêda has half of a vṛitti: Mallaya, son of Yellaya of Bhâradvâja-gôtra and Yajur-vêda has two vṛittis: Appaya, son of Narahari of Śrîvatsa-gôtra and Yajur-vêda has two vṛittis: Virupâksha, son of Gôpâla of Gautama-gôtra and Yajur-vêda has one vritti: Virûpâksha, son of Kêśava of Kâśyapa-gôtra and Ṛig-vêda has one vṛitti: Śimgaya, son of Lakshmaṇa of Dhananjaya-gôtra and Ṛig-vêda has one vṛitti: Bhairava, son of Pinnaya of Kauśika-gôtra and Yajur-vêda has one vṛitti: Kêśava, son of Mallaya of Bhâradvâja-gôtra and Yajur-vêda has one vṛitti: Appaya, son of Mallaya of Kutsa-gôtra and Yajur-vêda has one vṛitti: Mâchaya, son of Gôkarṇṇa of Kauṇḍinya-gôtra and Yajur-vêda has one vṛitti: Mallaya, son of Bhûtarasa of Viśvâmitra-gôtra and Rig-vêda has one vṛitti: Chennaya son of Yellaya of Bhâradvâja-gôtra and Yajur-vêda has one vṛitti: Lakkhaya son of Peddaya of Harita-gôtra and Yajur-vêda has two vṛittis: Kûchana, son of Peddaya of Lôhita-gôtra and Yajur-vêda has two vrittis: Gôpaya, son of Gôpâla of Gautama-gôtra and Yajur-vêda has half a vṛitti: Peddi, son of Peddijôsya of Śrîvatsa-gôtra and Yajur-vêda has one vṛitti: Peddi, son of Narahari of Kapi-gôtra and Yajur-vêda has one vṛitti: Mâdhava, son of Peddi of Gautama-gôtra and Yajur-vêda has one vṛitti: Âditya, son of Sômarasa of Śrîvatsa-gôtra and Ṛig-vêda has one vṛitti: Râma, son of Gummaya of Môna-Bhârgava-gôtra and Ṛig-vêda has one vṛitti: Nâgaya, son of Lingaya of Śrîvatsa-gotra and Rig-vêda has one vṛitti: Chenaya, son of Tippaya of Kauśika-gôtra and Ṛig-vêda has one-fourth of a vṛitti: Basavaṇṇa, son of Gôkarṇṇa of Kauṇḍinya-gôtra and Yajur-vêda has half a vṛitti: Nâgapa, son of Tippaya of Śrîvatsa-gôtra and Yajur-vêda has one and one-fourth of a vṛitti: Nâraṇa-dêva, son of Reṃnaya of Bhâradvâja-gôtra and Ṛig-vêda has one vṛitti: Allâḍa, son of Kûchaya of Harita-gôtra and Yajur-vêda has one vṛitti: Busuva, son of Viṭhṭhaya of Kâśyapa-gôtra has one-fourth of a vṛitti: Dêvaya, son of Bâchaya of Kâśyapa-gôtra and Ṛig-vêda has half a vṛitti: Mâkaya, son of Bomaya of Bhâradvâja-gôtra and Śukla Yajur-vêda has half a vṛitti: Aubhala-nâtha, son of Sômaya of Bhâradvâja-gôtra and Yajur-vêda has half a vṛitti: Peddaya son of Sarvajna of Kauśika-gôtra and Yajur-vêda has one vṛitti: Mâdhava, son of Appaya of Śâṇḍilya-gôtra and Yajur-vêda has half a vṛitti: Śingaya, son of Dêchaya of Kauśika-gôtra and Yajur-vêda has one vṛitti: Varadapa, son of Appaṇṇa of Bhâradvâja-gôtra and Ṛig-vêda has one vṛitti: Chûḍâmaṇi of Bhâradvâja-gôtra and Ṛig-vêda has half a vṛitti: Kêśava, son of Mallaya of Gautama-gôtra and Yajur-vêda has half a vṛitti: Appaya, son of Kêśava of Âtrêya-gôtra and Yajur-veda has half a vṛitti: Tîkaya, son of Kêśava of Agastya-gôtra and Ṛig-veda has one vṛitti:

Mallaya, son of Jôsya Remaṇṇa of Âtrêyasa-gôtra and Sâma-vêda has one vṛitti: Chauḍappa, son of Echaya of Vasiṣṭhha-gôtra and Ṛig-vêda has one vṛitti: Sômaya, son of Mâdhava Dêva of Bhâradvâja-gôtra and Ṛig-veda has half a vṛitti: Bhânu, son of Lingaya of Parâśara-gôtra and Yajur-vêda has three-fourths of a vṛitti: Peddaya, son of Kûchana of Harita-gôtra and Yajur-vêda has one vṛitti: His brother Narahari of Yajur-vêda has one vṛitti: Viṭhṭhapa, son of Allâḍa of Kâśyapa-gôtra and Yajur-vêda has three-fourths of a vṛitti: Peddi, son of Tippaya of Śâṇḍilya-gôtra and Yajur-vêda has one vṛitti: Śingaya, son of Manchaya of Gârgya-gôtra and Yajur-vêda has one vṛitti: Aubhala, son of Manchena of Kâśyapa-gôtra and Yajur-vêda has one vṛitti: Svâmaya, son of Ganganṇa of Śâṇḍilya-gôtra and Ṛig-vêda has one vṛitti: Dêchaya, son of Pinnaya of Bhâradvâja-gôtra and Yajur-vêda has one vṛitti: Kaṃpaṇṇa, son of Lakshmaṇa of Âtrêya-gôtra and Ṛig-veda has one vṛitti: Lakhaya, son of Tipaya of Ṛig-vêda has half a vṛitti: Gangaya, son of Gôpaya of Gôtama-gôtra and Yajur-vêda has one vṛitti: Virûpâksha son of Yallaya of Harita-gôtra and Yajur-vêda has half a vṛitti: Mâdhava, son of Sâyappa of Kâśyapa-gôtra and Ṛig-veda has one and a half vṛitti: Nâgapa, son of Gangâdhara of Vasishṭha-gôtra has one vṛitti: Viṭhṭhapa, son of Bankarasa of Kâśyapa-gôtra and Ṛig-vêda has one vṛitti: Siṃgaya, son of Chennaya of Bhâradväja-gôtra and Yajur-vêda has one vṛitti: Honnapa, son of Sarvajna of Kauśika-gôtra and Yajur-vêda has one vṛitti: Chauḍapa, son of Nâgaya of Bhâradväja-gôtra and Yajur-vêda has three-fourths of a vṛitti: Peddi, son of Jannaya of Pârâśara-gôtra and Yajur-vêda has one vṛitti: Śiṃgaya, son of Lakhkhaya of Bhâradvâja-gôtra and Yajur-vêda has one vṛitti: Bhôganâtha of Kâśyapa-gôtra and Ṛig-vêda has one vṛitti: Śrîdhara, son of Appaya of Śrîvatsa-gôtra and Yajur-vêda has one vṛitti: Nâgapa, son of Rânapa of Bhâradvâja-gôtra and Ṛig-vêda has one vṛitti: Âditya, son of Goṭûra-Mallarasa of Ṛig-vêda has one vṛitti: Viṭhṭhapa, son of Appaṇṇa of Śâṇḍilya-gôtra and Ṛig-vêda has half a vṛitti: Dêvaṇṇa, son of Allappa of Vasishṭha-gôtra and Ṛig-veda has half a vṛitti: Aṇṇama Bhaṭṭa, son of Râmêsvara of Âtrêya-gôtra and Yajur-vêda has one vṛitti: Kôṭi, son of Nallaya of Âtrêya-gôtra and Yajur-vêda has half a vṛitti: Manchana, son of Nâgâya of Kâśyapa-gôtra and Ṛig-vêda has one vṛitti. Kâmaya, son of Achyuta of Śukla Yajur-vêda has one-fourth of a vṛitti: Liṃgaya, son of Chauḍaya of Bhâradvâja-gôtra and Ṛig-vêda has one-fourth of a vṛitti: Anaṃta, son of Kûchi-Bhaṭṭa of Harita-gôtra and Yajur-vêda has half a vṛitti: Râmaya, son of Guṇḍana of Śâlaṃkâyana-gôtra and Yajur-vêda has half a vṛitti: Mallappa, son of Narasimha of Kâśyapa-gôtra and Ṛig-vêda has half a vṛitti: Saṃgama, son of Kâmarasa of Ṛig-vêda has half a vṛitti: Śimgaya, son of Mâdhava of Harita-gôtra and Yajur-vêda has half a vṛitti.

Lines 173—190.

Next are related the boundaries of the eight directions beginning with north-east of the agrahara:—North-east boundary consists of a stone set up with Vâmana's

effigy carved thereon in the tamarind tree where the Hagare and Mosaḷe unite. Eastern boundary consists of a stone set up in the western bank of (the river) Hagare: South-eastern boundary consists of a stone set up in the Tuggila tree above the rising ground to the north of Rêkeya Bommanahaḷḷi: Southern boundary consists of a stone bearing the effigy of Vâmana set up by the side of the temple to the north of Mosaḷe: South-south-eastern boundary (âgnêyada tenkaṇa sîme) consists of a stone bearing the effigy of Vâmana set up on the southern bank of the central Mosaḷe rivulet: South-western boundary consists of a stone bearing Vâmana's effigy set up near Gollarâma's land? Western boundary consists of a stone set up in the high ground to the west of Killi-guḍḍa. North-western boundary consists of a stone set up in the wet land of Châkôja: North-west-north-eastern boundary is determined by the boundaries stated in the śâsana of Bukkâmbudhi up to Belidingaladâlu (banyan tree?). North of the above comes the hillock of Akaliyagôḍe and the stone bearing the effigy of Vâmana set up in the boundary of Viḍudabôgayanahaḷḷi;

Lines 190—199.

This bridge of Dharma is common to all kings and should be protected by you from time to time: Râmachandra repeatedly begs this of all future kings. Collecting taxes on tax-free lands brings the sin of killing a crore of cows: but the remission of taxes where taxes are payable brings the merit of giving away a crore of cows: Good fortune: Salutation to Râmachandra.

Śrî Râmanâtha

Lines 199—211.

To all kings there is one sister viz lands given to Brahmans. They should be neither enjoyed by them nor taxed. One who confiscates land will not be purified even by the gift of a crore of tanks, of hundreds of virgins and a crore of cows. He who takes away land given by oneself or by others is born as a worm in ordure for sixty thousand years. Protecting other's gift is twice as meritorious as making a gift oneself. By taking away others' gifts, one's gift is rendered fruitless. Between making a gift and protecting it, protecting is more meritorious than making a gift. By making a gift one gains heaven, by protecting one attains a region from which there is no fall. May good people excuse mistakes of hand.

Salutation to Hari, Hara and Hiraṇyagarbha.

Śrî: śrî: śrî:

Note.

This śâsana consists of five plates with a ring and seal, but there is no impression on the seal. The record begins on the front side of the 1st plate, is continued on both sides of the 2nd, 3rd and 4th plates and on the front side of the 5th plate and concludes on the back side of the 1st plate.

After the usual invocatory verses in praise of the gods Śambhu, Ganêśa, Sarasvati and Varâha, the record describes the descent of king Sangama from Yadu. He is said

to have prayed to the God Virûpâksha of Pampâ and got five sons by his wife Kâmâyi. Only four sons are named in the record, Harihara, Kampa, Bukka and Mârapa. Muddappa's name is omitted. Bukka I's son by Gauri, Harihara II is praised as an incarnation of Hari and Hara combined, seeing that neither god alone could protect righteousness from the evils of Kali. Harihara II's son by the queen Mêlâmbika, Bukka II is called a kalpa tree to the learned and a thunderbolt to hostile kings. Bukka II is said to have got a son Bhûpati by his wife Tippâyi.

The object of the śâsana is to register the gift of a village Bukkarâjapura as an agrahâra to certain Brahmans who helped in the construction of a tank across the river Banjehalla near Nilugallu where it united with the stream Mosale, between Kôṭekere and Râyadurga. The Brahmans are said to have constructed the tank with their own funds at the instance of the officer Bommaṇa, younger brother of Kâmaṇa and son of Abbenâyaka. Bommaṇa is called *Nâyakâchârya* like the Chitaldrug Pâlegars and probably belonged to the same Bêḍa caste. Bommaṇa, who was an officer under Bukka II set up the agrahâra to the east of the tank and gave it to the Brahmans dividing it into 93 vṛittis and naming it after his master. This event took place in Ś 1307 Krôdhana sam. Śrâvaṇa śu 15, a day of lunar eclipse and corresponds to 22nd July 1385. These Brahmans with the object of getting a proper charter or śâsana went to Prince Bhûpati and thinking that he would be their future sovereign blessed him and got a charter from him in the presence of the God Virûpâksha (at Hampe) for the agrahâra of Bukkarâjapura made by Bommaṇa. Prince Bhûpati, in consultation with his ministers issued a copper śâsana with his seal and signature for the above grant on the new moon day of the month of Jyêshṭha with a solar eclipse in the year Prabhava corresponding to 16th June 1387. The names of the holders of the vṛittis and the boundaries of the village granted with the usual imprecatory verses come next. The signature Râmanâtha occurs at the end of the grant.

Of the rulers mentioned in the record, Bukka II was the eldest son of Harihara II (1377–1404) and ruled parts of Mysore as viceroy under his father in 1377, 1386, 1388, 1397 and 1399 (*see* E. C. XII, Pavagada 92, E. C. IX, Bangalore 139, etc.). He also made a grant in Tanjore in 1381 and in Salem District in 1394 and in Tanjore District again in 1402. In 1404, on October 5, he is named as sitting on the throne of Vijayanagar. From this date to some time between August and November 1406 when he died, Bukka II is described as king of Vijayanagar (*see* pp. 201–208, Historical Inscriptions of Southern India, by Sewell and Krishnaswamy Iyengar.)

Prince Bhûpati or Bhûpati Voḍeyar, son of Bukka II, who issued the śâsana served also as viceroy of Muḷbâgal, South Arcot, Tanjore, etc. during the reign of his grandfather Harihara II. His grants are met with from 1386 to 1421 A. D. At the time of the present grant in 1387 he was believed to be the future ruler of the kingdom. But Harihara II was succeeded for a short time by Bukka II and after a short

dispute between him and his younger brother Virûpâksha, the throne was seized by their younger brother Dêvarâya in 1406. Why Bhûpati Voḍeyar who belonged to the elder branch did not succeed to the throne cannot be determined. He however continued to govern as viceroy under his uncle Dêvarâya I till about 1421 (South Indian Epigraphical Report for 1936, p. 84). He was a patron of literature and the Sanskrit work Prayôgaratnamâlâ of Chauṇḍapâchârya was composed under his patronage. He is praised in the work as Râja-Vyâsa-Vâlmiki. His signature Râmanâtha is also met with in another copper plate grant of 1386 A. D. (*see* E. C. XI, Molkalmuru 31). At the time of the present grant, in 1385, Bukka II was viceroy under Harihara II.

INSCRIPTIONS OUTSIDE THE STATE.

The following records were found engraved on some images in the Purnachandra Nahar Museum, Calcutta. Eye-copies of these inscriptions were made during a visit to the above institution in the year 1939 at the invitation of Mr. Nahar. The Kannaḍa inscriptions show that the images were originally prepared in the Kannaḍa country and were later on acquired for the museum at Calcutta.

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Writing on the pedestal of a Jaina image of brass (8 inches in height) containing a panel of the twenty-four Tîrthankaras in the Nahar Museum, Calcutta.

Kannaḍa characters and Sanskrit language.

1. ಸಕ ೧೫೪೮ ಶ್ರೀ ಮೂಲಸಂಘ ಭಟಾರಕ
2. ಶ್ರೀ ಧರ್ಮಚಂದ್ರೋಪದೇಶಾತ್ ಪ್ರಣಮ

Translation.

Śaka 1548. By the teaching of Śrî Dharmachandra-bhaṭâraka belonging to the Śrî Mûla-saṃgha : salutation.

Note.

This inscription belongs to the Śaka year 1548 corresponding to 1636 A. D. and refers to a salutation by a disciple to the Jaina guru Dharmachandra of Mûlasaṃgha who taught the Jaina dharma.

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To the right of the same image.

Nâgari characters and Sanskrit language.

1. ಶ್ರೀ ಮತಿವೀರ
   श्री मतिवीर